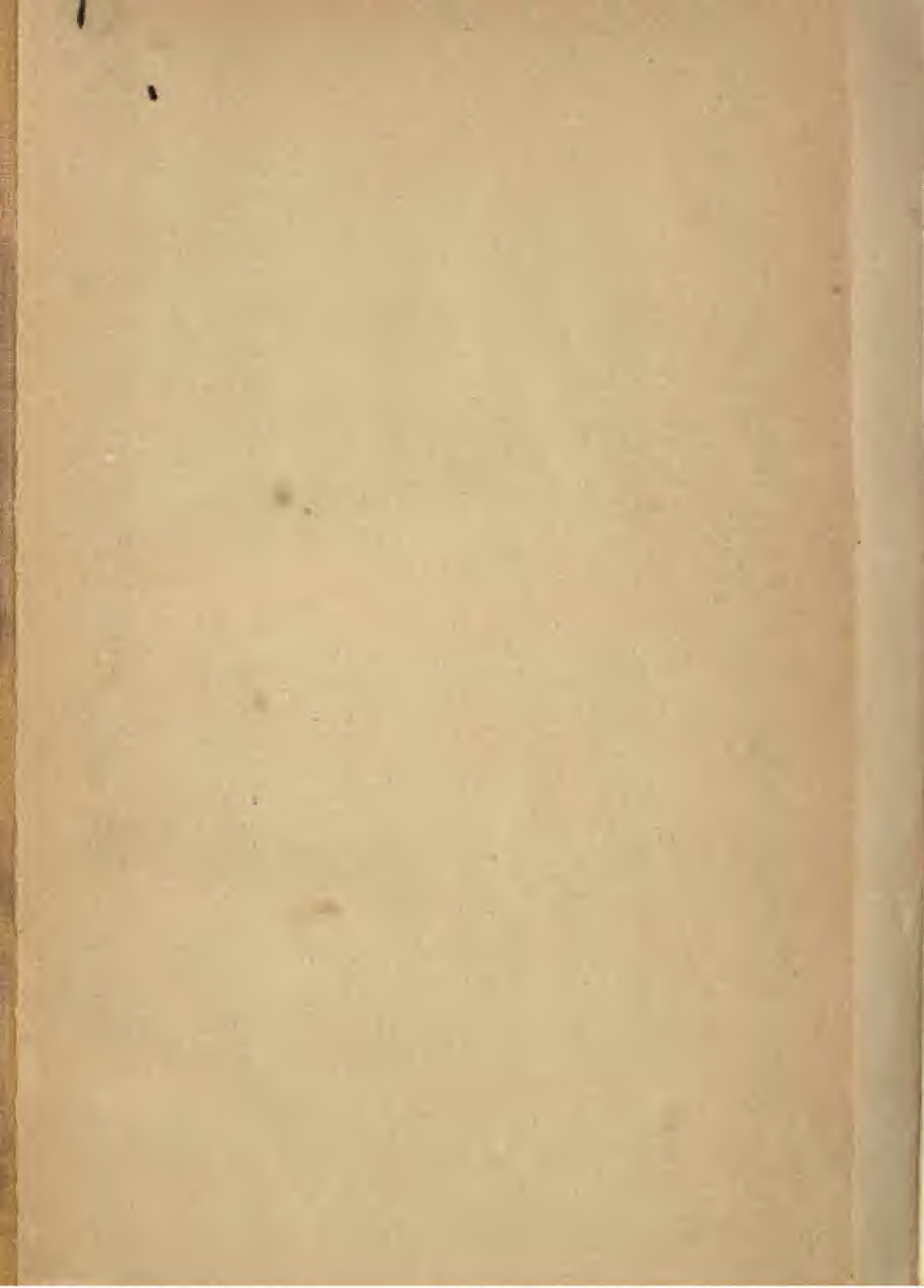


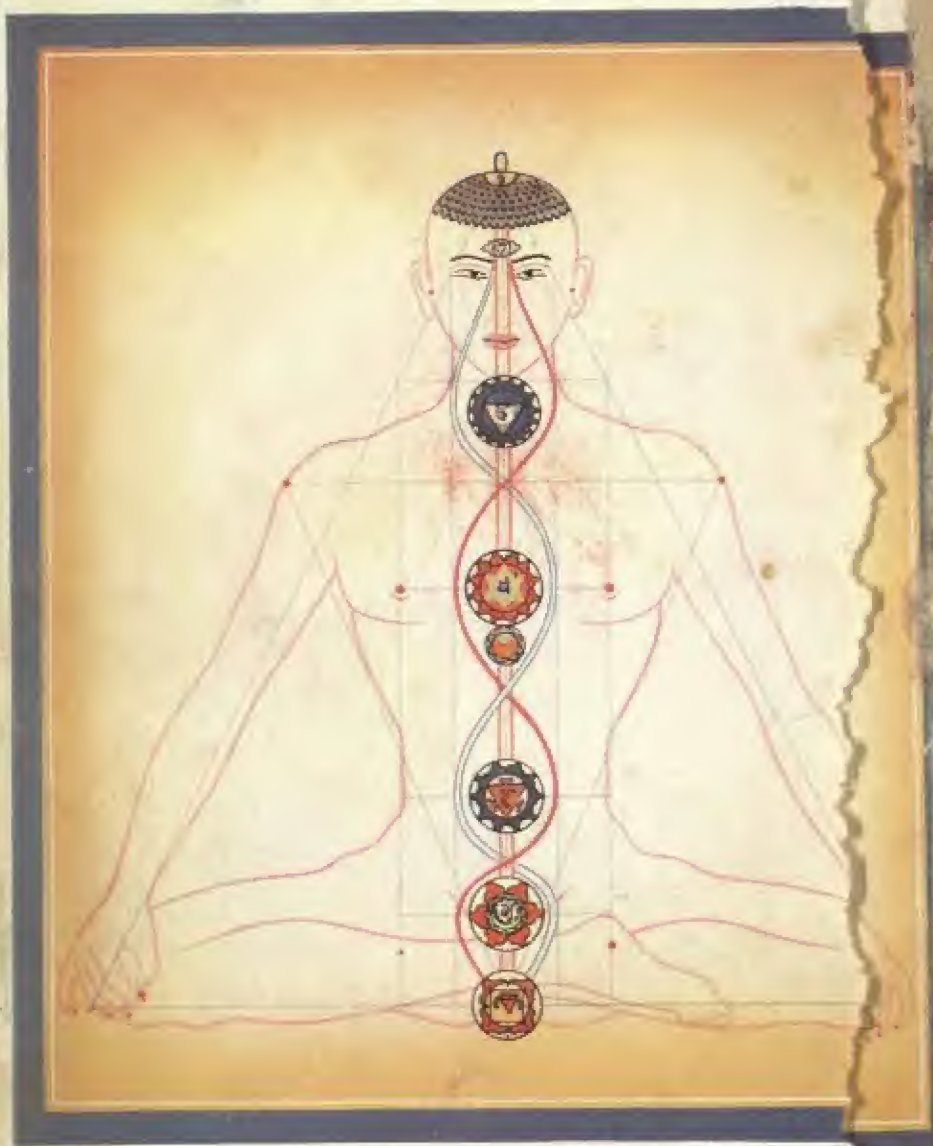
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THE SIX MAIN CENTRES OF THE SUBTLE BODY

ALAIN DANIELOU
[SHIVA SHARAN]

YOGA

The Method of Re-Integration

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AUTHOR'S NOTE

This short exposition of the principles and practice of yoga is a compilation both from the basic scriptures of yoga and from the teachings of a number of its living exponents. To all the yogis whose teachings and writings have been here condensed I offer my humble respect.

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PUBLISHERS' NOTE

Much of the information given in this book will be found to be couched in mandatory terms, but the majority of the exercises described are not for the amateur or the tyrant. The warnings incorporated in the text to the effect that in some cases their practice would be harmful, even dangerous, if attempted without the guidance of a qualified teacher, must be emphasized.

The small numerals which follow the many quotations from Hindu Scriptures refer to the Sanskrit texts which are reproduced in the Appendix E.

Part I
INTRODUCTORY

THE MASTERING OF SENSORY IMPULSES

THE limits of the physical body can never be transgressed without knowing and thoroughly mastering the sensory impulses which govern the process of living.

The most vital impulses delude us the most, thus safely protecting vital functions from dangerous interferences. This is why the vital instincts and rhythms can only be acted upon and mastered through a very expert technique. It is this technique which is called Yoga. The adept of yoga, the yogi, like the psychiatrist, goes straight to the root of the most powerful instincts, those which more forcibly hold us within the dominion of matter, and he is able to control his vital functions by a thorough knowledge of the particular processes and emotive regions through which the vital instincts hold sway over the body and the mind.

Here the yogi profoundly differs from the moralist for he holds that to neglect or ignore certain psycho-physiological factors is a sure way of remaining within their grip. The network of the instincts binds the gross to the subtle body and keeps us imprisoned. The knots of this network are strong and complex and, without the proper technique for undoing them, we can never escape from our physical envelope but are kept always on the path of the individual and social instincts by which the continuity of physical life is assured.

Yoga keeps aloof from emotional and sentimental impulses. It abides in cold logic and is interested only in the technical possibility of supra-human realization.

"O white Arjuna, this yoga, is not attained by him who eats too much, nor by him who abstains from food. Nor by him who oversleeps nor him who keeps awake.

"This yoga which destroys pain is achieved by him who eats and behaves as is proper, whose all actions are led by reason, whose sleep and wake are regulated."¹ (Bhagavad Gītā 6, 16-17.)

YOGA, THE METHOD OF RE-INTEGRATION

अनेकानामपि विभक्त्या यन्मात्रादिभिः ।
संज्ञितं साधुमात्रेण यज्ज्ञाते विवेकिनः ॥

"The hundreds of forms of philosophy, of arguments, of grammatical rules entrap the intellect in their nets and lead it astray from true knowledge."

(YOGABHJA UPANISHAD, 8).

Basically, all physical and mental knowledge is, of necessity, an experience. A conception uncorroborated by experience remains a speculation and we can never be certain of its reality. The extent of our knowledge is therefore limited by the greater or lesser extension of our perceptions. If in any way we extend the field of our perceptions, new horizons immediately open up before our powers of knowing. In the field of sensory perceptions, the microscope, the telescope, the instruments sensitive to all kinds of vibrations have extended according to their power the horizons of scientific knowledge.

The means of investigation at the disposal of experimental science are, however, mostly limited to the extension of the senses outwards, to the pushing of their limits further afield. But, however powerful the instruments at our disposal, there will always be a limit to the extension they can give to the senses, and never will they be able to help us to grasp that which, by its very nature, is not within the field of sensory perception.

Hindu philosophers have asserted that all knowledge is built upon experience. But they maintain that an outward perception only is not a real knowing, and that the only way for us to know a thing completely, outwardly and inwardly, is to identify ourselves with it; only when we are one with it, can we know it in itself and not merely as it appears to be from an external point of view.

This is the meaning of the word *yoga*, which means, "identification"; identification with Divinity being "realization".

By its very nature, sensory knowledge is limited to appearances. The Hindus speak of the world of appearance as the work of "Mâyâ", the "Power of Illusion", because its inner reality appears before us as if hidden by changing forms. Intellectual knowledge too is limited by form and is therefore also only an approximation. However deep our knowledge of a thing may be, however near we

may be to it, so long as we remain distinct from it we cannot know it integrally. This is why the metaphysical part of revelation is merely called a "Nearest Approach", an Upanishad (from upa= near, nishad=seated). That which is really our own we are one with. Hence the human act of love is taken as the symbol of mystical experience, a passionate striving to become one.

On the eyes of a corpse an image forms like a reflection in water, but there is no faculty of Consciousness to seize it, no memory to take its imprint. That which really perceives is our faculty of Consciousness. It seizes upon the experience of the senses, which, were they separated from it, would be mere mirrors. If, therefore, the essential of our perceptions is not in the organ itself but in the faculties to which the sensory organ transmits its observations, it seems logical to question whether it is possible for our faculty of Consciousness directly to apprehend things without making use of the senses. But, since it is the union of the Conscious with the sense-organs which constitutes life, is there a process by which the conscious can act independently without causing instant death?

We can conceive of an Angel or subtle being which, free from a gross envelope, and not bound by its limitations, can perceive all things. Might there not be likewise for our Conscious some way by which it could cross the boundary of its bodily prison, know the freedom of limitlessness and see, in their fullness, all things of which, through the intermediary of the senses, it can know only limited fragments.

Hindu science asserts that this is possible, and even that it is the only true form of experience, the only absolute method of knowing. The realization of supra-sensory perception is one of the stages of that particular training which the Hindus call yoga. This training aims at the direct experience of all things through identification with them. Its method is a sort of physico-mental gymnastic, through which the Conscious, carried by the subtle body, is withdrawn from its physical envelope, without however destroying it, and, after having cognized all things, comes back into the physical envelope with its prodigious harvest.

The whole of Hindu civilization has from its very beginning been pervaded by this mode of knowledge, and one should realize this before trying to assess the value of Hindu Traditional knowledge and of the ancient Hindu sciences. All the Vedic scriptures are considered to have originated through this process and it is therefore only in yoga that their key is to be found.

Hence:

"Yoga is the guardian of Eternal Law, Yoga is the guardian of knowledge."²

Without knowing the method of re-integration, no realization is possible:

"O goddess! how could knowledge without the method of re-integration (yoga) lead to Liberation."³ (Yogabija Up. 18.)

"O beloved! However intent on learning, detached, knower of the law, self-restrained he may be, a God even cannot without yoga attain liberation."⁴

Yoga is thus the technique of realization. It embraces all forms of religious experience all of which are based on yoga, knowingly or unknowingly. Every form of knowledge, too, is ultimately a form of yoga. Yoga is the means and the object of knowledge.

"It is through yoga that yoga can be known, through yoga that inclination towards yoga develops. He who through yoga becomes freed from passion delights endlessly in yoga."⁵

THE WORD "YOGA"

According to the grammarians the word "yoga" comes from the sanskrit root "yuj" "to link, unite", to which is added the suffix "ghan" indicating completion. (cf. the English "to yoke" which is from the same root).

"That which unites, (links together), is called yoga."⁶

Pāṇini, in the classified roots of his grammar, gives three meanings to the word yoga. 1. Samyoga, "union", 2. Samyamana, "to bind", 3. Samādhi, "identification", (i.e. the dissolution of the individual into the total Being). The word "yoga" taken in the sense of link is therefore synonymous with the word "religion" which also means "the link".

Grammarians explain that the way of identification (samādhi) consists in निवृत्तिनिरोधः "the silencing of (all) activities in the mind's substance". And Patanjali uses the very same words to define yoga (Yoga Darsh. 1, 2).

Vyasa too, in his commentary on Patanjali, takes re-integration (yoga) and identification (samādhi) as synonymous योगः समाधिः ।

Shri Gadā-dhara, the teacher of Logic (Nyāya), says:

"Re-integration means identification. It is of two kinds, conscious (samprajñāta) and unconscious (asamprajñāta).

"The union (samyoga) of some part of one's being with any thing, whatever it may be, of which there is a desire to know the essential nature, even though it be beyond sensory perception, through a mind brought under control by an effort to remove its instability, is called "conscious identification" (samprajñāta samādhi). "Unconscious identification" (asamprajñāta samādhi) is that mental union (manah samyoga) which arises in some part of

the Self but which, because of the absence of inward uplift and of perfected inward contemplation, remains uncoordinated."⁷

"Conscious identification is the state of full cognition. This means that in this state the object of contemplation is actually witnessed and the mind is fixed upon it. This is characterized by the silencing of all thought except that of the object contemplated. Hence Conscious identification is the silencing of mental activity with, as its result, the witnessing of the object of contemplation."⁸ (Yoga Sāra Sangraha, p. 4.)

"Since it is defined as a state in which nothing is cognized—all notions must be abolished in unconscious identification. In this state there remains therefore nothing of the mind except the traces left by its previous activities. If this were not so, consciousness could not arise again."⁹ (Yoga Sāra Sangraha, p. 5.)

All intuitive perceptions come within the realm of unconscious identification.

According to Vedānta, Yoga means supreme realization.

"Yoga is the re-union of the living self with the Supreme Self."¹⁰ (Yājñavalkya.)

According to the treatises of Yoga supreme realization is considered as the aim of all yogic practice. But the means of this realization as well as all intermediary stages are also taken to be included in the term yoga. The main obstacle to realization being the constant activity of the mind, yoga is thus defined:

"To silence the mind leaving all mental activity is yoga."¹¹ (Yoga Shāstra.)

"The silencing of the mind's activities which leads to the complete realization of the intrinsic nature of the Supreme Person is called yoga."¹² (Yoga Sāra Sangraha, p. 1 (Adyar ed.)).

"The word yoga can also be used by extension for knowledge, love, action, etc., since these are also means of liberation (Moksha), and are thus the instruments of re-integration (yoga)."¹³ (Yoga Sāra Sangraha, p. 2.)

"The activities of the mind are said to number five. These are ascertaining of facts (pramāṇa), false knowledge (viparyaya or knowledge contrary to facts), imagination (vikalpa), sleep (the experience of being unconscious) and memory (smṛiti)."¹⁴ (Yoga Sāra Sangraha, p. 2.)

"The modes of ascertaining the real nature of things are direct experience, deduction therefrom and the traditionally transmitted revelation."¹⁵ (id., p. 2.)

"The mental activity which through sensory perception leads to exact knowledge of things as they are constitutes the ascertaining of facts through direct evidence (Pratyaksha Pramāṇa)."¹⁶ (id., p. 2.)

"Mental activity resulting from the generalization of categories is deduction (*anumāna*)."¹⁷ (id., p. 3.)

"Mental activity contrary to facts constitutes false knowledge and is the result of a defect [either in the perception or in the object]."¹⁸ (id., p. 3.)

"The mental activity of sleep is limited to the experience of happiness during sound sleep which gives rise to such memories as 'I slept pleasantly'. "¹⁹ (id., p. 3.)

"Memory is exclusively the activity resulting from imprints left [upon the mind's substance by former experiences]."²⁰ (id., p. 3.)

The Bhagavad Gītā preaches re-integration through the way of action (*karma-yoga*).

"O Dhananjaya, conqueror of wealth! Having removed all attachment and established oneself in the path of realization, one should remain in action, keeping an even mind, whether one's actions bear fruit or not. It is this very equanimity of heart which is named yoga."²¹ (Bhagavad Gītā 2, 48.)

According to the Purāṇas "That particular inclination of the mind which is accompanied by an active desire to know the Self and which leads to union with the Principle, is called yoga."²² (Vishnu Purāṇa VI, 7, 3.)

In mathematics the word yoga means addition.

THE BOOKS ON YOGA

From the point of view of their ultimate significance all the Hindu scriptures, indeed the scriptures of all religions, may be said to be treatises of yoga. The aim of all religions is to bring man towards union with, or re-integration into the Supreme Being. Religious practices or moral disciplines are only preliminary stages in this process.

In most of the Hindu scriptures, such as the Eternal Wisdom (Veda), the "Compleitive Scriptures" (Purāṇas), the Epics (Itihāsas), the Moral Codes (Dharma Shāstras), the Rules of Terrestrial Knowledge (Tantras), etc., are found many important references to the different techniques of yoga. A certain number of ancient Sanskrit treatises however, deal exclusively with the principles the methods and the different systems of yoga.

The main treatises which form the basic scriptures of yoga are the following:

(1) The Yoga Upanishads which are part of the Vedic literature and which deal with all the aspects of yoga.

(2) The Yoga Darshana of Patanjali and its commentaries which form the basic treatise of Rāja Yoga.

The Place of Yoga in Hindu Philosophy

(3) The technical treatises of Hatha Yoga such as the Hatha Yoga pradipikā, Gheranda Samhitā, Shiva Samhitā, etc.

A general list of the main Sanskrit treatises on yoga still available to-day is given in Appendix D.

THE PLACE OF YOGA IN HINDU PHILOSOPHY

Hindu philosophy considers that there exist several different methods of knowing. Everything in the Universe has different aspects and, according to the aspect we choose for our investigation, for our attempt to know, we may reach different conclusions. These may even appear contradictory in practice. Such contradictions, although often merely apparent, show the limitation of each mode of approach.

There are six main methods considered by Hindu philosophers as essential approaches to the problem of reality. It is through their opposition that we can realize something of the *impartible* Supreme Reality which, as a whole is beyond our grasp. We can only approach it by fragments, just as we look at a sculpture from different angles and thus form an idea of its whole which cannot be grasped by one approach only. This conception of different but equally real approaches to Reality gives rise to what is known as the six "Points of view" or philosophical systems. These should not however be viewed as separate and contradictory modes of thinking. They represent on the contrary an effort to co-ordinate the results reached through all the diverse modes of human experience.

These six "Points of view" (Darshana-s), are known as (1) the Cosmological point of view (Sāṅkhya), which has for its method intellectual knowledge.

(2) The Naturalistic or experimental point of view (Vaiśeṣika), to which pertains the atomistic theory, and which has for method sensorial experience.

(3) The point of view of Logic (Nyāya) which has for its method dialectics.

(4) The point of view of Re-integration (yoga) which is connected with supersensible perception and intuition, and has for its method mental control of the senses and inner faculties.

(5) The Ritualistic point of view (Mīmāṃsa) has for its method the study of the Revealed Scripture.

(6) The Metaphysical point of view, or End of Wisdom (Vedānta) has for its method metaphysical speculation.

Each of these systems has thus its own method and can admit

only of such things as can be ascertained through it. This is how some happen to be atheistic like Vaisheshika or pantheistic like Sāṅkhya, deistic like Mīmāṃsa, non-dualistic like Vedānta, etc. Of these the two highest systems are, however, considered to be Vedānta and Yoga, because Vedānta depicts the ultimate object of knowing and Yoga shows the way to experiencing directly the principles which Vedānta defines.

THE METHOD OF YOGA

When, in the Supreme Unity, a differentiation takes place, dualism, the origin of all existence, appears as the first stage of manifestation. The further manifestation proceeds, the more we find multiplicity and complexity.

There is no one aspect of manifestation which does not imply all the others because of the fundamental, all-pervading unity. Hence the principle: "That which is here is everywhere, that which is not here is nowhere." The difference between the limited, powerless individual and the limitless, all-powerful Universal Being is one of partition; in the Universal Being all is oneness, in the individual being this oneness is fragmented into multiplicity. When we are able to weld together the separated elements which form our own being, we realize oneness, that is, we become identical with the Universal Being.

It is the first aim of the method of yoga to control our vital energies or prāṇas (so-called because the vital breath, prāṇa, is the most prominent and directly controllable of all the vital rhythms) by bringing under the control of our mental consciousness all our vital and emotive reactions. And this absorption of our submental energies by our mental consciousness gives us the power to leap into the supra-mental consciousness. The three thus merged constitute our own undivided individual consciousness, the which by its unity must be identical with the impartible Universal Consciousness.

Having first to conquer the sub-mental energies and then dissolve the united sub-mental and mental Conscious into the supra-mental, the yogi must at every stage follow a course distinct from that of the sensory perceptions and mental activities which are the normal field of human investigation. Leaving outward observation and silencing his mind, he turns his attention inwardly, and it is within himself that he experiences all the stages of re-integration from multiplicity towards unity. To each of these stages corresponds a subtle centre which the introspecting mind experiences as having a form resembling that of a lotus or a wheel (chakra).

The Method of Yoga

These centres appear as diagrams of geometrical forms, associated with numbers, forms, sounds and colours. They are the maps, so to speak, of the stages of this inner journey. Each of the centres of the subtle body thus corresponds to a stage of realization. The mind of the yogi concentrates one after the other on each of these centres; using their diagram as a mental guide, it follows their outline, stops on this or that detail, to the left or to the right, in an angle or in the centre, etc., just as if it were visiting the different quarters of an unknown city. But in each of these quarters it enters a different order of things, finds itself in a new world, discovers new aspects of reality and gains new powers.

Many definitions in Hindu sciences bear the mark of this method. Reaching physical forms through their subtle aspect, the Hindu theorist perceives the continuity between the different orders of things where outwardly only unrelated phenomena are seen. The Hindu will therefore speak indifferently of men or of subtle beings, he intermingles the geography of celestial worlds with that of terrestrial continents, and in this he sees no discontinuity but, on the contrary, a perfect coherence; for, to him, these worlds meet at many common points, and the passage from one to the other is easy for those who have the key. For instance, in medicine, the Hindu takes into account not only the effects of the drugs and foods on the physical organism, but also on the nervous centres and, through them, on the subtle body, character, mental faculties, etc., effects all too little known to the modern physician.

To the traditionalist Hindu physician his Western colleague often appears not to be aware of the effect his treatment may have on the subtle body or on the soul of his patient, the consequences of which treatment may prove of much greater importance than the rapid cure of a merely physical ailment.

The practices of yoga necessarily vary according to the state of development and stage of advancement of the seeker (*sadhaka*). For those least qualified, the training must gradually pass, "... through the eight stages of: abstinences, observances, sitting postures, breath-control, withdrawal [of the mind from outer objects], concentration, contemplation and identification (i.e. the dissolution of the mind into the object of its contemplation)."²³ (*Yoga Darshana* 2, 29.)

"For those averagely qualified, the method is that of re-integration through the mode of action by practising austerities, study and surrender to God."²⁴ (*Yoga Darsh.* 2, 1.)

For those already highly qualified, "the mind can be controlled through regular practice and detachment".²⁵ (*Yoga Darsh.* 1, 12.)

"Or by total surrender of oneself to God."²⁶ (*id.*, 1, 32.)

Yoga

The seeker (sādhaka) at the different stages is given different names:

"He who practises the method of re-integration is called a 'seeker of liberation' (Mumukshu)." ²⁷ (Vishnu Purāṇa, VI, 7, 3.)

"The man who no longer feels inclination towards the objects of the senses, nor towards action, and who has thus renounced all desire is said to be 'riding on yoga' (yoga-ārudha)." ²⁸ (Bhagavad Gītā, 6, 4.)

"The yogi who has conquered himself, whose inner peace is not disturbed by cold or heat, pain or pleasure, honours or insults, whose all being is set on the Supreme Self, whose inner faculties are satiated with knowledge and Transcendent Wisdom, without impulses, his sense mastered, looking to mud and gold with an equal eye is said to be 'yoked' (yukta)." ²⁹ (Bhag. Gītā 6, 7-8).

"When the conquered mental faculties of the yogi like a lamp in a windless place, remain motionless in union with the Self, [he is said to be 'in union' (yunjana)]." ³⁰ (id., 6, 19.)

"The yogi who has reached 'accomplished identification' (vinishpanna samādhi) attains the Supreme Being." ³¹ (Vishnu Purāṇa VI, 7, 33.)

The Yoga Sāra Sangraha gives a slightly different definition of these stages, saying:

"Individuals qualified for the practice of yoga are of three types: low, medium and high. These are defined as:

- (a) Ārurukshu (one desirous to ascend).
- (b) Yunjana (in union, i.e. one who is practising).
- (c) Yoga-ārudha (one who has ascended, who has realized, the aim of yoga)." ³² (Yoga Sāra Sangraha, p. 22.)

THE DIFFERENT FORMS OF YOGA

The universe is throughout pervaded by the Supreme Being. There is, therefore, no aspect of the universe which cannot be used as a means for attaining realization of the divine, and, consequently, there are innumerable forms of the method of yoga.

The chief of these forms are variously classified: one of the common classifications is that found in the Bhagavad Gītā namely: Re-integration through action, or Karma yoga, Re-integration through knowledge, or Jñāna yoga, Re-integration through Love or Bhakti yoga. Another classification is that into Sāṅkhya yoga, which is "Re-integration through intellectual knowledge" and Karma yoga, Re-integration through action.

Technically, yoga makes use of five main methods, each of

The Different Forms of Yoga

which has eight steps or stages. These five main methods are known as:

(1) Hatha yoga, Re-integration through strength, or through the sun-moon conjunction.*

(2) Râja yoga, the Royal way of re-integration.

(3) Mantra yoga, Re-integration by means of hermetic utterances.

(4) Laya yoga, Re-integration by mergence.

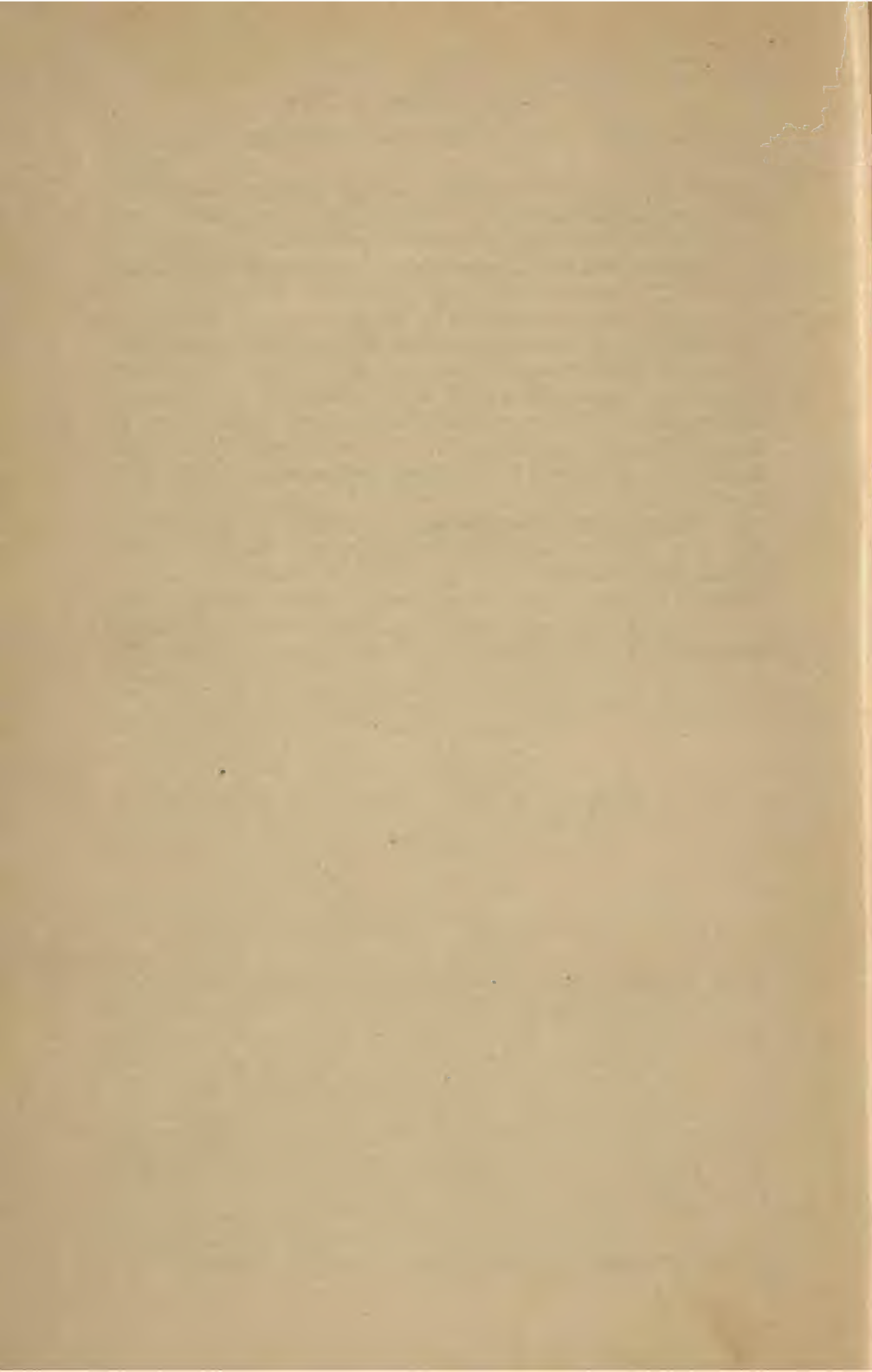
(5) Shiva yoga, Re-integration into the metaphysical principle, the Lord of Sleep, Shiva.

The last form is also known in the Scripture of Terrestrial Knowledge, the Tantra, as Râjâdhirâja yoga, or the King of Kings' Path to re-integration. The Sammohana Tantra yoga identifies Shiva yoga with Jnâna yoga or Re-integration through knowledge.

The Shiva Samhitâ acknowledges four stages of yoga and gives their order differently according to the degree of initiation necessary for their practice.

"There are four yogas—Mantra yoga, Hatha yoga, Laya yoga and the fourth Râja yoga in which no duality remains."³⁰ (Shiva Samhitâ 5, 14.)

* This term will be explained later.



Part II
THE FIVE-FOLD YOGA

CHAPTER I

HATHA YOGA (RE-INTEGRATION THROUGH STRENGTH)

नाथयाम्या राजर्षीभिरुक्तम् ।

"The Self is not within the reach of the weak."

OBJECT AND METHOD

HATHA YOGA is the name given to the technical practices and disciplines by which the body and the vital energies can be brought under control. Although but one of the means of yoga, it is the first preparation towards the way of re-integration, essential for further realization. Only exceptional beings of surpassing development, which in itself implies the possession of all the "attainments" of Hatha yoga, can dispense with its rules and practices.

All treatises on yoga insist that the sole purpose of the physical practices of Hatha yoga is to suppress, physical obstacles on the Spiritual or Royal Path of re-integration Rāja yoga; and Hatha yoga is therefore called "the ladder to Rāja yoga".

"The science of Hatha yoga is the ladder up which those climb who wish to reach the higher regions of the Royal Path."¹⁴ (Goraksha Samhitā.)

The meaning of the word Hatha is explained in the Goraksha Samhitā also quoted in the Hatha yoga pradipikā (comment. 1, 1.)

"The syllable 'Ha' represents the sun, and the syllable 'tha' represents the moon, and the conjunction (yoga) of the sun and moon is therefore Hatha yoga."¹⁵

The cosmic Principles which, in relation to the earth, manifest themselves in the planetary world as the sun and the moon are found in every aspect of existence. In man, they appear mainly under two forms, one in the subtle body, the other in the gross body. In the subtle body they appear as two channels along which our perceptions travel between the subtle centre at the base of the spinal chord and the centre at the summit of the head. These two channels are called Idā and Pingalā. Idā situated on the left side, corresponds to the cold aspect or the moon, and Pingalā on the right side, to the warm aspect or the sun.

In the gross body, the lunar and solar principles correspond to the respiratory, cool and the digestive, warm, vital energies, and are called *Prāna* and *Apāna**. It is by co-ordinating these two most powerful vital impulses that the yogi achieves his aim.

THE EIGHT STEPS (ANGA-S) OF HATHA YOGA

Hatha yoga is a process of control of the gross body which aims at freeing the subtle body.

There are eight main steps in this process which, according to Patanjali (quoted above) are: abstinences; observances, sitting postures, breath control, withdrawal of the mind from external objects, concentration, contemplation and identification. These are technically helped by the body gestures (*mudrā-s*), the muscular contractions (*bandha-s*) and the six internal purifications called the "six actions" (*shat-karma*).

The eight steps of Hatha yoga are divided into two stages: (a) the "Outer stage" (*Bāhira-anga*) which comprises abstinences, observances, sitting postures and breath control, and (b) the "Inner stage" (*antara-anga*), also spoken of as "the bound (*samyama*) stage", which comprises withdrawal, concentration, contemplation and identification.

Breath control, without which the withdrawal of the senses from their objects is in practice impossible, stands as the gateway leading from the Outer to the Inner stage.

Certain technical schools of yoga consider that the practice of the abstinences and observances is almost impossible in the present age and they replace them by the six internal purifications and the gestures; counting concentration and contemplation as one, they acknowledge only seven steps of yoga.

"The seven steps of Hatha yoga are the six purificatory actions, the sitting postures, the hand and body gestures, mental withdrawal, breath-control, contemplation and identification."

The effect of training in these respective steps of Hatha yoga is said to bring about cleanliness of the inner channels and arteries (*Nādi sanshodhana*), independence from the effect of worldly contacts, (*Nirliptatā*) and liberation (*Mukti*).

* When referring only to the movements of the breath, the cold air breathed in is spoken of as *Prāna Vāyu* and the warm air breathed out as *Apāna Vāyu*.

CHAPTER II

The Two First Steps of Hatha Yoga

THE FIVE ABSTINENCES OR YAMA-S

WHEN starting on the journey of yoga, it is first essential to bring the body and the mind to the highest possible peak of health and efficiency. The first stage of Hatha yoga is, therefore, the practice of the abstinences and observances which eradicate all physical and mental ailments and create perfect physical and mental welfare.

According to Patanjali:

"The abstinences are non-violence, truth, non-stealing, chastity and non-possession."^{33*} (Yoga Darshana 2, 30.)

[1] *Non-Violence*, or ahimsā: "To abstain from causing pain at any time, in any way however small, in mind, word, or body, to any living thing, including oneself, is non-violence." All other abstinences and observances lead up to it and have to be brought into action before full non-violence can be attained; it is said that they exist only for the sake of non-violence, and, further, that without non-violence, their practice is fruitless.

[2] *Truth*, or satya: "According to the testimony of the inner faculties and senses, to show things as they are with the aim of doing good, in friendly words and without deceit, is truth."

[3] *Non-stealing*, or asteya: "Not to steal, take away or appropriate the possessions of another, in any way, by mind, word or body, is non-stealing." But also, according to Vyāsa's commentary (Yoga Darshana 2, 30) "non-stealing includes the non-acceptance of any kind of wealth, the acceptance of which is not permitted by the scriptures". The acceptance of money by a sannyāsi, for example, who is not supposed to possess any, is considered stealing.

[4] *Chastity*, or brahmacharya:^{34*} "The complete absence of erotic perturbation or emotion, in mind, senses or body is chastity." In the Dakṣha Samhitā it is stated that,

"The eight kinds of erotic action are: to think of it, to praise it.

* The Upanishads, however, speak of ten abstinences. "The ten abstinences are non-violence, truth, non-stealing, chastity, kindness, rectitude, forgiveness, endurance, temperance in food and purity." 37 (Tishitsh, Brāhmaṇa Upanishad. 32-33).

** The word "brahmacharya" is also defined as "Wandering in the Eternal Wisdom, the Veda" (Brahma in that case means Veda), that is directing one's power of enjoyment not towards the objects of the senses, but towards the enjoyment of Knowledge.

to joke about it, to look with desire, to converse in private, to decide to do it, to attempt to do it and actual intercourse."²²

The Anugîtâ says:

"He who has reached beyond action and austerities and dwells only in the Supreme Principle, the Supreme Brahman, and like the Brahman himself wanders (châri) in the world is called a Brahmachari. The Brahman is his fuel, the Brahman his fire, the Brahman his 'sacrificial' seat, the Brahman his water (for purification), the Brahman his Teacher. He lives absorbed in the Brahman."²³ (Also quoted in Yoga Sâra Sangraha, p. 23.)

The practice of chastity also implies regulation of diet, amusements, habits, thoughts, sleep and all other physical need.

[5] *Non-possession*, or aparigraha: "To abstain from accumulating in any way the means for enjoyment, whether they pertain to the field of word, touch, form, taste or smell, is non-possession."

Concentration is the means of enlightenment; dispersion (vikshipta) of one's interest is stupidity (mudhatâ); and all effort to accumulate, protect and display one's possessions leads to dispersion. To possess, being a source of attachment, necessarily leads to violence, for one cannot possess without depriving others. *The Great Abstinence*, or mahâ-vrata: The observance of the above five abstinences "without any restriction of caste, country or time, in all circumstance is the great abstinence."²⁴ (Yoga Darshana 2, 31.)

THE FIVE OBSERVANCES OR NIYAMA-S

The aim of the observances is to counteract such laws (dharma) of our nature as lead us towards attachments, while developing those which lead us to detachment and thus are the cause of liberation.

To avoid any form of suffering which might result from our actions, wise yogis practice the "observances", which are five in number.

"The observances are purity, contentment, austerity, self-development and the constant thought of Divinity."²⁵ (Yoga Darshana 2, 32.)

I. PURITY OR SAUCHA

Purity is of two kinds, outward and inward. To cleanse one's body, to eat pure food and to observe all rules of right-living, and even to act selflessly is outward purity.

In mantra yoga, the "method of re-integration through hermetic formulae", purity is given great importance. Outward purity therein is of three kinds: of body, of place, of direction.

The Five Observances or Niyama-s

Bodily purity is obtained through bathing. There are seven actions considered as bathing.

(a) The *runa bath* (*mantra snâna*) is done by taking a ritual bath accompanied with hermetic utterances such as "Apavitra pavitro va. . ."

(b) *Solid (earthly) bath* (*bhauma snâna*) consists in rubbing the body with a cloth.

(c) *Fiery bath* (*âgneya snâna*) consists in covering the body with ashes.

(d) *Air bath* (*vâyavya snâna*) is symbolically done by touching the dust raised by the hoofs of a cow.

(e) *Celestial bath* (*divya snâna*) consists in taking bath in the rain while looking at the sun.

(f) *Watery bath* (*vârunya snâna*) is done by immersing the body in a tank or a river.

(g) *Mental bath* (*mânasa snâna*) is done by immersing the mind in Divine contemplation.

Purity of place is obtained by plastering ground and wall with a mixture of earth and cow dung, or by mere sitting under one of the sacred trees, Banian, Pippal, Ashoka, Bilva, Anvala, etc.

Purity of direction consists in sitting facing East or North during the day and only North during the Night.

Inward purity is gained through the possession of the heavenly treasures (*daivi sampatti*) which are: control over the senses, absence of fear, contentment of mind, charity, ritual sacrifices, reading of the "Scripture of Eternal Wisdom" (the Veda)—and of other scriptures which conform with the beginningless religion—penance, simplicity, non-violence, truth, endurance, forgiveness, and abstaining from I-assertion, possessiveness, attachment, enmity, envy, greed, sensuality, anger, agitation, etc.

Food restrictions which avoid all elements that breed intoxication, anger and other passions are essential to the maintenance of purity. Friendship and kindness are a great help to inner purity.

2. CONTENTMENT, OR SANTOSHA

"To maintain a joyful and satisfied mind whether one meets with pleasure or pain, profit or loss, fame or contempt, success or failure, sympathy or hatred, is contentment."

The main means of contentment is to reduce one's needs and be satisfied with the bare necessities of life.

3. AUSTERITY OR TAPA

"Forbearance, the practice of fasts and other forms of abstinence, and the bearing of pain for the sake of controlling the mind

and senses and of performing one's duty, is austerity." Austerity is of three kinds: physical, pertaining to words, and mental. The rules and restraints which lead to the bearing of hardships as well as ritual observances and modes of worship which purify the mind, come within the realm of physical austerity, likewise fasts and various forms of penance. To speak without passion kind and useful words and to use one's strength in study and to develop oneself is austerity of words (*vāk-maya tapa*). Inner silence, gladness of mind and concentration on the Self is mental austerity (*mānasa tapa*).

4. SELF DEVELOPMENT, OR SVĀDHYĀYA

"Self-development consists in the study of the revealed Scriptures, which are the source of human progress and happiness. Together with the practice of bead-telling or repetition (*japa*) of the name of that aspect of Divinity chosen for worship. It includes also the learning and the teaching of divine praise and commenting upon the divine qualities." To witness the Supreme Self is the aim of self-development. It is reached by study, teaching, listening, pondering and meditating.

The repetition of sacred syllables has a very great effect in self-development. All things whether conscious or unconscious are grasped through the sequence of "spoken sounds" (*Varna*). If, therefore, by constant practice of the rhythmic repetition of certain basic syllables while meditating on their meaning we are able to rouse and capture the energy latent in them, we can thereby gain knowledge of all that is expressed through sounds, all the sciences of this and other worlds.

5. THE CONSTANT THOUGHT OF DIVINITY OR ISHVARA PRANIDHĀNA

"The constant thought of Divinity is devotion (*bhakti*), it is a tendency of our whole being to act in mind, word and body in such a way as will lead us to God." This surrender of our being to Divinity by offering up all our actions and their results, and thus becoming without desire, is the most important of the five observances.

He whose thoughts are thus set on the Self is ever, "whether he sleep, sit or walk, in union with Him. The network of the opposing tendencies (violence, etc.) dissolves of itself, there is no need to fight. The world of appearances which rests on desires disappears and the seeker enjoys the ambrosia of immortality."⁴⁴

THE RESULTS OF ABSTINENCES AND OBSERVANCES

"The abstinences and observances each number five; by practising them for their given purpose they yield diverse results, by practising them without desire they lead to liberation."⁴⁵ (Vishnu Purâna VI, 7, 38).

THE ABSTINENCES

(1) *The result of non-violence*: The result of non-violence is to eradicate feelings of hostility in any being or thing.

"Near him in whom non-violence has fully taken root, all beings renounce enmity."⁴⁶ (Yoga Darshana 2, 35.)

(2) *The result of truth*: Words of a truth-teller have amazing power; not only is it impossible for anyone to doubt him, but even nature bends before him as before its own law.

"He in whom truth is fully rooted [his words must] bear fruit."⁴⁷ (Yoga Darshana 2, 36.)

(3) *The result of non-stealing*: The tendency of Nature to veil her possessions disappears before him who practises non-stealing.

"Those who firmly practise non-stealing; all precious things come of themselves to them."⁴⁸ (Yoga Darshana 2, 37.)

(4) *The result of chastity*: Chastity strengthens all the faculties, the chaste can conquer even the Self. Their body, mind and senses become capable of doing extraordinary feats.

"Those who practise full chastity gain great power."⁴⁹ (Yoga Darshana 2, 38.)

(5) *The results of non-possession*: When the yogi has truly renounced possessiveness, the enigma of human destiny and success resolves itself. Nature no longer hides the secret of Fate.

"When non-possession is firmly established, [past, present and future] births become known."⁵⁰ (Yoga Darshana 2, 39.)

THE OBSERVANCES

(1) *The result of purity*: Purification of the body, inward and outward, greatly helps towards purity of conduct. It eliminates disease, prolongs life and renders impure contacts displeasing.

"From outward purity arises contempt for one's own limbs and dislike for contact with other bodies."⁵¹ (Yoga Darshana 2, 40.)

"By purity of the inner faculties, the mind becomes happy and concentrated, the senses conquered and a man is qualified to witness the Self."⁵² (Yoga Darshana 2, 41.)

(2) *The result of contentment*: Contentment makes any form of unhappiness impossible. Hence there can be no obstacle to perfect happiness.

"Through contentment incomparable happiness is achieved."⁵² (Yoga Darshana 2, 42.)

(3) *The result of austerity*: Austerity burns all impurities and leads to the achievement of great mental and sensory powers.

"Through austerity, impurity is destroyed and [supra-natural powers or] attainments (siddhis) are reached by the senses."⁵⁴ (Yoga Darshana 2, 43.)

There are eight attainments, namely:

anīmā—to become as small as an atom;

laghimā—to have no weight or (according to the Mārkaṇḍeya Purāṇa) to have extreme speed;

prāpti—to transport oneself instantaneously anywhere (or, remaining where one is, be able to touch far distant objects such as the moon) or (Shiva Samhitā) to have at hand all one wishes for; or (Mārkaṇḍeya Purāṇa) to obtain that after getting which nothing remains to be desired;

prākāmya—to obtain all that one desires; or (Shiva Samhitā) to be at will visible or invisible; or (Mārkaṇḍeya Purāṇa) to pervade all;

ishitā—to have divine powers; or (Mārkaṇḍeya Purāṇa) "be like a god" or (Shiva Samhitā) create, i.e. make things to live and die in the past or the future;

vashitā—to have control over beings and the elements, "whether they belong to the past, present or future" (Shiva Samhitā);

kāmavasāyitā—to feel ever satisfied.

For the last attainment, some authors substitute garimā—to possess enormous weight. These and other attainments are described in Appendix II.

The secret of all attainments is always in concentrating on the contrary of the thing one wishes to defeat such as thinking of heat to defeat cold, of lightness to defeat weight etc.

"In order to conquer a thing, think of its opposite."⁵⁵ (Yoga Darshana 2, 33.)

(4) *The result of self-development*:

"Through self-development an actual vision of the divine aspect worshipped is obtained."⁵⁶ (Yoga Darshana 2, 44.)

(5) *The result of the constant thought of Divinity*:

"Through the constant thought of Divinity, identification (samādhi) is reached."⁵⁷ (Yoga Darshana 2, 45.)

CHAPTER III

The Third Step of Hatha Yoga

THE BODILY POSTURES OR ÂSANA-S

BEFORE mental concentration is attempted, the body must be placed in a favourable and comfortable position, and one in which it can remain for a long time unheeded and in which the different centres, or points where the gross and subtle bodies are joined, are placed in a definite relative position to one another. Each living species is characterized by a difference in the relative positions of these centres and this can be represented by a geometrical figure. If we deliberately place the centres of the body in a given relative position, creating the geometrical figure characteristic of a certain species, we enter into contact with the cosmic entity which manifests itself in that particular species. Many of the bodily postures are therefore associated with different beings or animals.

Although very great, the number of all possible relative positions of these centres is limited. The total number of possible species, according to this Hindu theory, is eighty-four times one hundred thousand. It is said that, in the beginning, Shiva by taking all the postures created the species.

The bodily postures help to strengthen the body and stabilize the mind. That posture in which a man can remain longest without effort is for him the best. The very word "âsana" means "easy, comfortable", and so the postures should be to have their full effect.

"To remain motionless for a long time without effort is an âsana."⁷⁸ (Yoga Darshana 2, 46.)

The aim of the bodily postures is secured when "the physical reactions of the body are eliminated and the mind dissolves into the Infinite."⁷⁹ (Yoga Darshana 2, 47.)

To feel its effect it is necessary to remain in one posture motionless for one watch (of three hours). Even adepts need usually no less than eight hours to reach the state of identification (Samâdhi).

"Then, one is no longer affected by all that goes by pairs. [i.e. heat and cold, pleasure and pain, etc.]"⁸⁰ (Yoga Darshana 2, 48.) and one gains mastery over all the elements. "He who masters the postures conquers the three worlds."⁸¹ (Trishikhi Brâhmana Up. 52.)

THE PRACTICE OF THE DIFFERENT POSTURES

During the practice of all the main sitting postures the spine, head and neck should be kept erect, the eyes either closed or fixed on the tip of the nose or in the middle of the brows.

Of the theoretical eighty-four times one hundred thousand postures, eighty-four only are generally known and specially important, and, of these, thirty-three only are said to give good results, and two only can be practised by anyone.

Different āsanas are described in detail in different books of yoga. The Hatha-yoga Pradipikā describes 14, the Yoga Pradīpa 21, the Gheranda Samhitā 32, the Vishva Koshā 32, the Anubhava Prakāsha 50. All however agree that the number of the chief postures is 84, although there exist some technical differences in defining them. Four only of the āsanas are very generally practised. They are the Posture of Attainment (siddha-āsana), the Lotus posture (padma-āsana), the Auspicious posture (svastika-āsana) and the Lion posture (simha-āsana). The Auspicious posture is sometimes replaced by the Posture of Prosperity (bhādra-āsana).

"Siddha, padma, simha and bhādra are the four main bodily postures. Best is he who ever sits without effort in Siddha-āsana."⁴² (Hatha-yoga Pradipikā 1, 34.)

The Ishvara Gītā (also quoted in *Yoga Sāra Sangraha*, p. 23) however says:

"The best postures are said to be the Auspicious posture, the Lotus posture and the Half-posture (ardha-āsana)."⁴³

And the *Śhiva Samhitā* (3, 100) gives as the four main postures: the posture of Attainment, the Lotus posture, the Fearful posture (Ugra-āsana) and the Auspicious posture.

Svastika—and Padma-āsanas are more specially written about in connection with mantra yoga. In the *Bhagavad Gītā*, āsana is ordained by Lord Krishna as follows:

"On a pure spot he shall set for himself a firm seat neither over-high nor over-low, made of kusha grass, with, above it, a deer-skin and a cloth. On this couch he shall seat himself, with thought intent, and, the workings of the mind and senses brought into control, he shall practise yoga, to purify his inner faculties. Firm, holding body, head and neck in unmoving equipoise, gazing on the end of his nose, and looking not round about him, his soul at peace, void of fear, abiding under the vow of chastity, careful, with mind restrained and thought set on me, so shall he sit given over to me."⁴⁴ (Chapter 6, 11-14.)

Description of the Main Postures

A similar injunction is given in the *Bhāgavata Purāna* (chapter 14).

The various postures have different effects according to the state of development of the individual who practises them. The postures should therefore be learned from a qualified teacher. There exist in different schools some variations in the definition of several of the postures. To have their full effect, they must be accompanied by hand-gestures (*mudrā-s*), (see below) breath control (*prāṇāyāma*) and the utterance of hermetic formulae (*mantrā-s*).

DESCRIPTION OF THE MAIN POSTURES

All the postures should be practised gradually lest the muscles be injured; some need to be practised from childhood. After some practice, most postures become easy and comfortable and no longer create pressure or tension which disturbs the blood circulation. The postures must always be practised on a soft carpet or fur rug, or thick mat of kusha grass.

In all the main postures, both knees should touch the ground and should appear to have the same weight when lifted with the hands.

A list of the eighty-four postures and their effect will be found in Appendix III. The main postures only are described below.

(1) THE POSTURE OF ATTAINMENT (*Siddha-āsana*): is considered the best of all the postures.

"In the posture of Attainment, he should sit motionless, the left heel hard-pressed against the yoni place (behind the testicles), the right heel placed upon the penis. The chin should be firmly pressed against the chest, the body kept erect, the senses withdrawn from perception, the eyes focused between the eye-brows. This opens the lock of the gate to liberation."⁴⁵ (*Goraksha Samhitā* 1; 11.)

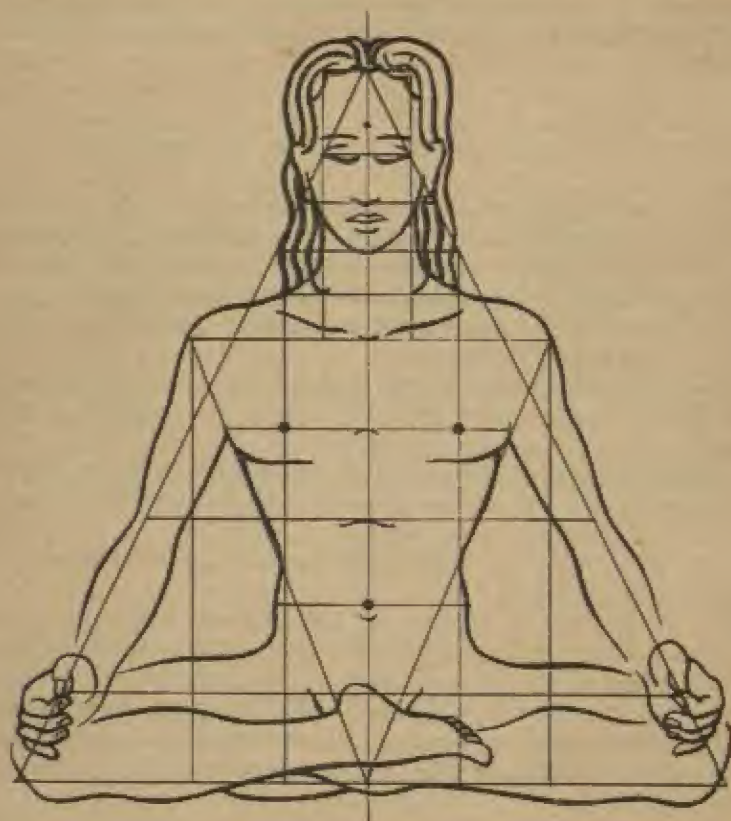
In this posture a man should be careful to avoid any discomfort to the sex organs. The toes of the left foot should rest between the thigh and the calf of the right leg, the big toe resting on the right leg while the right foot rest on the left leg.

In this posture, the three main muscular contractions are used: the Net-holding-contraction (*Jālandhara bandha*), the Root-contraction (*Mula bandha*), and the Flying contraction (*Uddiyana bandha*) (see below).

If the practice is to last for more than an hour, the eyes should not be focused between the brows, since this would fatigue the

muscles, but should be closed. Both the arms should be straight, the hands palms up resting on the knees. The small finger should be crooked to touch the root of the thumb and the other fingers slightly bent. This prevents the vital energy (prāna vāyu) from escaping through the finger tips.

The practice of this posture is said to bring rapid results. It is



THE POSTURE OF ATTAINMENT

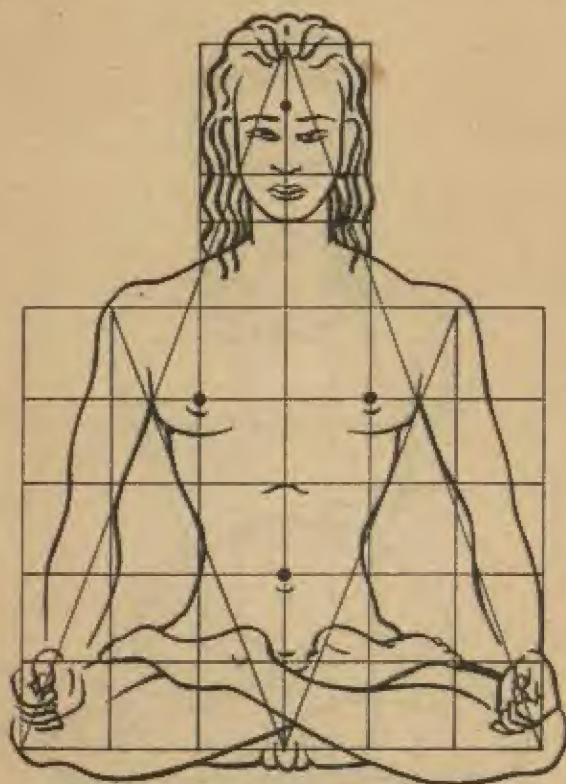
simple and comparatively easy, and, when perfected, is safe from ill-effects. It is, however, not to be recommended for married men, since it weakens the male organ; it is mostly recommended for wandering ascetics and those who have renounced the world.

Its rapid effect is due to the stimulus it gives in awakening the Centre of vital energy and its neighbouring Centre of coiled energy (kundalini). Circulation is activated, the nerves grow more sensitive, and magnetic energy circulates more freely in the body.

Description of the Main Postures

Amongst the immediate physical effects of this posture is the strengthening of the lungs and heart, breathing becomes deeper and slower, the digestive functions grow regular, and ailments such as colds, heart-diseases, fevers, nightmares, etc. are cured.

Even without breath-control or other means used in yoga, the practice of this posture alone for twelve years, keeping silent and



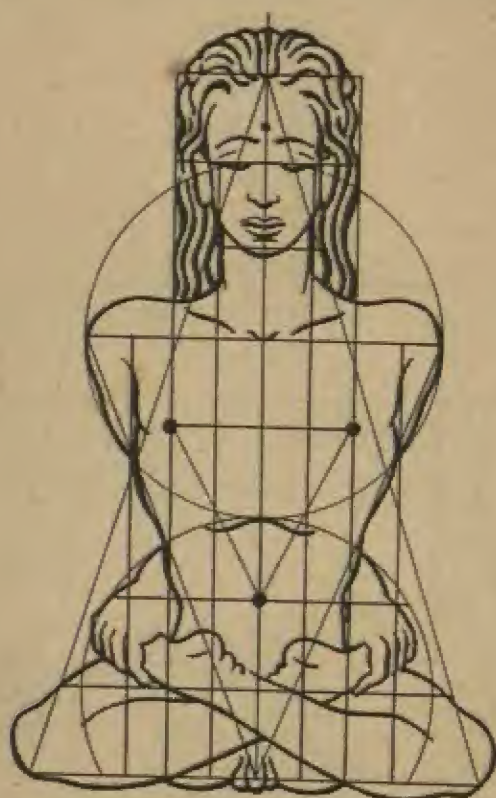
THE LOTUS POSTURE

meditating on the Supreme Being, leads to the consummation of the aim of yoga, i.e. to the stilling of the movements in the mind's substance. If this posture is practised morning and evening, it will be possible within a year to sit thus for twelve hours on end. In this posture, the central artery of the subtle body (*sushumnâ nâdi*) is naturally straight and the vital energy easily takes the upward trend which allows the mind to be successfully controlled.

The posture of Attainment aims at reproducing by the relative position of the different Centres of the human body, that particular

diagram, or combination of forces, which corresponds to the non-dual entity which is the beginning of all existence.

"This non-dual Principle, support of the spatial universe, by whose powers all beings originate, into whose powers consummate yogis dissolve, is himself called the Posture of Attainment."⁶⁶ (Tejobindu Up. 1, 26.)



THE BOUND LOTUS POSTURE

(2) THE LOTUS POSTURE (*Padma-āsana*): is considered by some schools to be the best posture. It has two forms: free (*mukta*) and bound (*baddha*).

"When the two feet are placed soles up on the two thighs this is the lotus posture which cures all illnesses and poisoning."⁶⁷ (*Trishikhi Brāhmaṇa* Up. 39.)

"In the Bound Lotus posture, the right foot should be placed on the left thigh and the left foot on the right thigh. The arms should go round the back and catch hold of the toes. Press the

Description of the Main Postures

chin against the chest, and focus the eyes on the tip of the nose. This posture cures illnesses and disorders."⁶⁸ (*Goraksha samhitâ* 1, 12.)

The *Shiva Samhitâ* (3, 106) adds that the tongue should touch the root of the teeth.

Thus, in the Free Lotus posture, the arms do not go round the back, but rest, palms up on the knees.

A very ancient tradition, however, explains that in both forms, bound and free, it is the left foot that should be placed first. There are therefore two variants of the Lotus postures and a man may, according to his temperament, choose the one he prefers. In all the forms the heels should be on either side of the navel and both knees touch the ground.

In this posture, the central artery of the subtle body remains naturally straight and respiration becomes rhythmical. It is therefore the best posture for breathing exercises.

Whilst practising the posture, the tip of the tongue should be turned backwards towards its root and enter the cavity behind the glottis; this forms the gesture of the "moving in the void" (*khechhari mudrâ*).

The Lotus posture cures almost all ailments; heart and lung diseases, digestive troubles, fevers, skin affections, etc. but for curative purposes, the tip of the tongue should be merely placed against the roots of the teeth. This posture also helps to conquer laziness, sleep, mental weaknesses and other defects. It awakens the coiled energy and thus leads to transcendental knowledge. Before and after practising the Lotus posture, much walking should be avoided.

(3) THE POSTURE OF PROSPERITY (*Bhadra-âsana*) OR COW-KEEPING POSTURE (*Go-raksha-âsana*): "Place both ankles below the testicles (against the yoni place) the left heel on the left, the right on the right of the seam. (In the Liberated posture, the feet are pointing forward, whereas in this posture they are turned backward); the two hands should take hold of the toes (which protrude at the back). This is the posture of prosperity."⁶⁹ (*Trishikhi Brâhmana* Up. 45.)

The eyes should be focused on the tip of the nose. The feet become quickly supple in this posture and the Root contraction (*mula bandha*) is easy. This posture greatly aids in directing the digestive vital energy (*apâna tattva*) upward and cures many diseases.

(4) THE AUSPICIOUS POSTURE (*Svastika-âsana*): "In *svastika-âsana* the soles of both the feet are said to be placed upon the knees one after the other."⁷⁰ (*Trishikhi Brahmana Upanishad* 35.)

The left foot should be underneath, the right foot on the top. When other postures are not advisable on account of a state of weak health, this posture is recommended.

(5) THE POSTURE OF RE-INTEGRATION (*Yoga-āsana*): "Pressing the anus with both ankles crossed and controlling all movements is known as the posture of re-integration by the adepts of yoga."⁷¹ (Trishikhi Brāhmana Upanishad 38.)

(6) THE LIBERATED POSTURE (*Mukta-āsana*): "In the Liberated Posture the right and left heels joined are placed pressing the 'seam' (between the anus and testicles) on both sides."⁷² (Trishikhi Brāhmana Upanishad 46.)

The rest of the posture, the Net-holding contraction, hand-gesture, sight etc. are as in the posture of Attainment.

In the beginning of the practice of this posture, the nerves of the feet feel as if drawn and the feet do not rest comfortably on the ground, but after some practice, these discomforts disappear. This posture supple the muscles and, if it be practised first, it is easy afterwards to practise the Lion posture, the posture of Prosperity and the Drawing back (West) posture. It is a very favourable posture for practising the Root contraction.

(7) THE LION POSTURE (*Simha-āsana*): "Pressing the 'seam' with both ankles crossed and stretching the hands over the knees is the Lion's posture."⁷³ (Trishikhi Brāhmana Upanishad 44.)

Place the left ankle against the yoni place towards the right and cross the right ankle above it on the left. Keep the mouth open and the tongue hanging out, the eyes focused between the brows. The hands are stretched over the knees. The three muscular contractions (*bandha*) are easy in this posture. This is one of the best for making the muscles supple and, when the Net-holding contraction is incorrectly done, this posture helps to rectify it. It is also one of the best for awakening the coiled energy *kundalini*. It strengthens the faculties of knowing and gives excellent health.

(8) THE COW MUZZLE POSTURE (*Go-mukha-āsana*): "In the Cow-muzzle posture one should place the right ankle (on the ground) along the left side of the body and the left ankle along the right side so as to look like the muzzle of a cow."⁷⁴ (Trishikhi Brāhmana Up. 36.)

(9) THE FEARFUL POSTURE (*Ugra-āsana*) OR DRAWING BACK (WEST) POSTURE (*Pashchimātana-āsana*): "Stretch both legs joined and holding firmly the feet with the hands place the head on the knees.

Description of the Main Postures

This is called the Fearful posture (*Ugra-âsana*) which stimulates the fire of the life breath, it destroys death and is also known as the Drawing-back (*Pashchimâtana*) posture. This is the best of postures which the wise should practise always so that the vital breath may flow through the Western (back) channels."⁷⁵ (*Shiva Samhitâ* 3, 111, 113.)

"This posture should as far as possible be kept secret. (The reaction it produces in those who see it is harmful to them. No yogi is ever seen in this posture in a public place.) It should not be given to anyone. It gives a very great speed to the vital energies and destroys accumulated pain."⁷⁶

It greatly improves blood circulation and increases digestive powers. When, as in this posture, the subtle life-breath rises through the central artery of the subtle body (*sushumnâ*) to the back of the head; it is said "to move up the back (West) way" (*Pashchima mârگا*), whence the name of the posture. But when the subtle life-breath passes up to the Centre called the lotus of the thousand petals, at the summit of the head, through the subtle artery between the brows, it is called "the front (East) way (*Purva mârگا*). In the posture of Attainment, both the back and front, West and East, arteries of the subtle body are equally important, whereas, in this posture, the back artery is given prominence. Moreover, when the subtle life-breath passes through one only of the two subtle arteries, much quicker results are achieved, and herein lies the special merit of this posture.

✓ (10) THE POSTURE OF THE THUNDERBOLT (*Vajra-âsana*): "Place the left heel below the bulb centre (between navel and sex organ) and throw the other over it with neck, head and body straight; this is said to be the posture of lightning (*Vajra-âsana*)."⁷⁷ (*Yoga Kundali Up.* 1, 6.)

Every posture when made very tense is also called *Vajra*, such as *Vajra-padma-âsana*.

✓ (11) THE HEAD POSTURE (*Shirsha-âsana*): There are several head postures, but the following one is the most important. On the ground place a soft cloth rolled round, and the head upon it. Then, placing both palms on the ground beside the head, raise the body erect. The three muscular contractions now take place automatically. This is also called the "Inverted gesture" (*Viparita Karani mudrâ*) or sometimes the "Skull gesture" (*Kapâli mudrâ*). In it, the subtle vital-breath first tries to escape through the main artery of the subtle body by way of the Root Centre (*mulâdhâra chakra*), but then returns and is carried by the movement of the blood in the direction of the head. This process automatically

awakens the coiled energy, kundalini; the Principal Sound, Nāda, arises very swiftly and the mind becomes concentrated.

This posture should be practised for only one or two minutes at first and then very gradually increased up to one hour. Several authors claim that this posture may be practised for three hours on end, but this can only be done by adepts and even then only providing that they are balanced, strong and young. For the maintenance of good health, one hour is all that is needed, although for the cure of diseases arising from unbalanced air, bile, or lymph and of all kinds of fever, practice up to three hours a day may be enjoined. While practising this posture, a man should be very careful to take large quantities of ghee and milk, otherwise it has deleterious effects. It should be practised in the morning before taking food; after food or at night it is harmful. It should also never be practised twice during the same morning. It is dangerous to wash the hands or face, to take a cold bath or walk in the open immediately after it. It should be practised neither before performing the natural functions nor after a bath; even after breathing exercises, it may be harmful. Other postures may however, be practised before it. This posture is prohibited for those weak in the head, or whose head is hot, who have red eyes or such ailments as lung affections, rapid heart, madness, insomnia, etc.

If, whilst practising the head postures, one feels suddenly hot, the practice must at once be stopped and milk and ghee taken, but nothing else; medicines must especially be avoided because all remedies for fever slow down the heart and reduce in this way the blood circulation, and this prevents the congested blood from flowing normally; it suffices to lie down in a comfortable position. If an elderly man practise the Head posture, within a year he will see his white hairs turn black once more, his feebleness disappear and his body become vigorous and healthy. Those not qualified to do breathing exercises can easily enter upon the Royal Path of re-integration by practising the Head posture.

(12) THE BOW POSTURE (*Dhanur-āsana*): Catching the big toes of both feet with the hands and drawing them to the ear much as a bow is drawn is said to be the Bow posture.⁷⁸ (*Trishikhi Brāhmaṇa* Up. 43.)

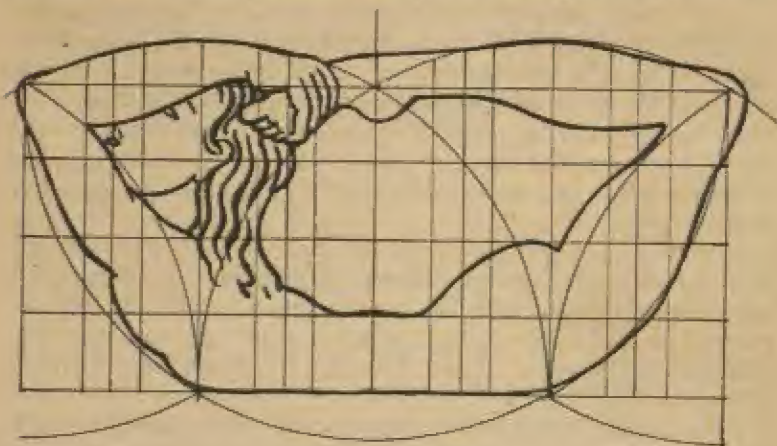
This is done lying on the belly and bending backward.

(13) THE POSTURE OF THE HIDDEN LIMB (*Gupta-anga-āsana*): For seekers (*Sādhaka*) who have some abnormality, or ill-placed boils and cannot practise the posture of Attainment, the posture of the Hidden Limb is most useful, and it has practically the same advantages. The only difference between the two is that, in the

Description of the Main Postures

Hidden-Limb posture, the left ankle is placed in front of the sex organs while the right ankle rests on the left one. All the rest, position of the toes, chin, eyes, etc. is as in the posture of Attainment.

The right foot over the centre "Support of the Life breath" (*sva-adhishthāna chakra*) (above the sex organs) makes the Flying contraction easier, and its effects more readily obtainable than in the posture of Attainment. But, since there is no outward pressure on the Basic centre (*ādhāra chakra*), the lower part of the central



THE BOW POSTURE

artery of the subtle body from which the coiled energy arises, is not purified.

(14) THE CORPSE POSTURE (*Shava-āsana*): Lie on the ground like a corpse, keep the forepart of the feet touching one another, the arms lying along the body palms up and all muscles relaxed. (A small pillow should be below the neck.)

The aim of this posture is to give rest to the body. It should be taken every day for half an hour after practising other postures. In this posture, the blood circulation is easy, the muscles are not contracted, the vital breath rises towards the head and the mind is at peace. Some consider this the best of all postures.

(15) THE FISH POSTURE (*Matsya-āsana*): "Placing the right foot at the root of the left thigh and covering the knee with the (right) hand and holding the main left toe with the left hand is the Fish posture."⁷⁹ (*Trishikhi Brāhmaṇa* Up. 48-49.)

✓ (16) THE POSTURE OF THE GREAT TEACHER MATSYENDRA (*Matsyendra-āsana*): This posture is to be practised on both sides.

- ✓ (a) Place the right foot on the left thigh, the heel near the navel; bring the left hand round the back and catch hold of the right leg three inches above the heel; the thumb of the hand should be towards the knee and the little finger towards the heel. Place the left foot in front of the right knee, the left knee touching the heart region and the toes of the left foot somewhat below the right knee. The face should be turned to the right and the eyes firmly focused between the brows.
- ✓ (b) Place the forepart of the left foot on the right thigh; passing the right hand round the back, catch hold of the left ankle from above. The right foot should then be placed in front of the left knee and the left hand passed behind the right foot to catch hold of its big toe. The face should be turned to the left with the eyes focused between the brows. This position is the exact opposite of the previous one, and both should be practised for an equal length of time.

(17) THE PEACOCK POSTURE (*Mayura-āsana*): "Place the palms of both hands side by side flat on the ground, with the elbows pressed on both sides of the navel and raise the head and feet straight like a peacock. This is the peacock posture."⁸⁰ (Trishikhi Brāhmaṇa Up. 47-48.)

This posture should only be attempted after the muscles of the body have already been supplied by the practice of other postures. It is necessary to be careful to see that the bowels are empty before practising it otherwise it may cause pain and disease. It should be practised for seven or eight minutes before the Purificatory act of washing the bowels.*

(18) THE COCK POSTURE (*Kukkuta-āsana*): "If while seated in the Lotus posture one inserts the hands between thighs and calves and placing them on the ground raises the body in the air, this is the cock posture."⁸¹ (Trishikhi Brāhmaṇa Up. 41.)

This posture eradicates night pollutions, and strengthens weak digestive organs. The mouth of the central artery of the subtle body opens and the digestive vital energy rises.

(19) THE RAISED TORTOISE POSTURE (*Uttāna Kurma-āsana*): "Remaining in the cock posture, if one firmly presses the neck with the two shoulders and stretches the body with the face upward like a tortoise this is the Raised-Tortoise posture."⁸² (Trishikhi Brāhmaṇa Up. 42.)

(20) THE HERO POSTURE (*Vira-āsana*): "To remain motionless with one foot placed over the thigh of the other leg is known as the

* See the chapter on the Six Purificatory Acts.

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sin-destroying Hero-posture."⁸³ (Trishikhi Brāhmaṇa Up. 37.)

(21) THE COMFORTABLE POSTURE (*Sukha-āsana*): "Any posture in which one can remain still without discomfort is known as the Comfortable posture; such postures should be adopted by those unable (to practise the regular posture)."⁸⁴ (Trishikhi Brāhmaṇa Up. 51-52.)

The Shiva Samhitā however connects the Comfortable posture with the Auspicious posture (*svastika-āsana*) and adds:

"By this method the wise yogi does breathing exercise so that no disease can enter his body and he can control his breath. It is called the Comfortable posture (*sukha-āsana*). It suppresses all pain."⁸⁵ (Shiva Samhitā 3, 117-118.)

CHAPTER IV

The Muscular Contractions (Bandha-s)

AND

The Gestures (Mudrâ-s)

THE MUSCULAR CONTRACTIONS OR BANDHA-S

✓ **I**N most of the postures, certain muscular contractions are necessary to bring the vital energies under control. These muscular contractions are called "ties" (bandha), and the most important of them, three in number, are the Root contraction, or mula bandha, the Net-holding contraction or jalandhara bandha, and the Flying contraction or uddiyâna bandha. These contractions are sometimes counted amongst the Gestures (mudrâ-s) as is invariably a fourth, the Arch contraction (see "gestures").

Breathing exercises may be harmful when done without the muscular contractions.

✓ (1) **THE ROOT-CONTRACTION** (*Mula-bandha*) is the most important and should be maintained constantly during breathing exercises. It consists in powerfully contracting the upper part of the anus, drawing it inwards and releasing it periodically. This diverts the excreting energy, which dwells in the Basic Centre (*âdhâra chakra*) above the anus, from its downward trend and makes it the support of the vital breath for its upward motion. When the Root Contraction is defective, breathing exercises cause injury to the lungs. When practised almost continuously it brings perpetual youth.

"Close the anus by pressing it with the heel and strongly draw upwards the excreting (*apâna*) energy and bring it gradually to the upper region (i.e. the life breath (*prâna*) region). This is the Root-contraction which conquers old age and death."⁸⁸ (*Shiva Samhitâ* 4, 64-65.)

"By performing this contraction, the union of the excreting and respiratory vital energies (*apâna* and *prâna*) is realized and the yoni gesture is performed automatically."⁸⁷ (*id.* 4, 66.)

✓ (2) **THE NET-HOLDING CONTRACTION** (*Jalandhara bandha*): "The chin should be pressed on the chest closing the net of arteries of

The Muscular Contractions

the neck; this is called the Net-holding contraction, difficult to achieve even for the gods. The purpose of this contraction is to prevent the ambrosia which flows from the lotus of a thousand petals at the summit of the head from being devoured by the digestive fire which dwells in the navel of all beings."⁸⁸ (Shiva Samhitā 4, 60-61.)

"By this contraction the wise yogi comes to drink himself the ambrosia and, gaining immortality, he wanders with delight through the three worlds."⁸⁹ (Shiva Samhitā 4, 62.)

The chin should be pressed against the triangular hollow at the join of the collar bones. This causes pressure on the Centre-of-Extreme-Purity (vishuddha chakra) which is in the neck. When properly done, this contraction obstructs the respiratory tracts and thus, when holding the breath (kumbhaka), it prevents the air from creating pressure above the glottis. The Centre-of-Extreme-Purity commands the network of the perception-transmitting nerves throughout the body, and is more particularly connected with sixteen points of special importance, namely, the toes, the calf of the leg, the knees, thighs, hip-joints, sex-organs, navel, heart, the throat below the Centre-of-Extreme-Purity, the neck above this Centre, the glottis, nose, brow, skull, the bumps behind the ears, and the Centre behind the forehead (Brahmarandhra).

The centre of the perception-transmitting nerves is really in the head, but the nerves all pass first through the Centre-of-Extreme-Purity and it is through it also that the orders pass in response to the perceptions.

The Net-holding contraction protects the ends of the nerves from the brutal pressure of the air while holding the breath. If not properly done, many disorders appear in different parts of the body, particularly in the nose, the eyes, the head, the throat and even in the digestive tracts.

The Contraction is so-named because of its connection with the Centre-of-Extreme-Purity and the network of nerves that it commands.

At first, the Contraction should not be held for more than five minutes; later, its duration may be gradually increased. When the practice lasts too long, the muscles at the back of the neck begin to ache, in which case they should be massaged with ghee made from cow's milk mixed with eucalyptus oil.

✓ (3) THE FLYING CONTRACTION (*Uddiyāna bandha*): consists in strongly drawing in the belly at the level of the navel and then releasing it.⁹⁰ (Shiva Samhitā 4, 72.) This gives support to the lungs during breathing exercises and has a beneficial effect on the

health by balancing the various elements of the body. Its defective practice weakens both lungs and digestive organs.

In breathing exercises, this Contraction is usually to be maintained while inhaling and exhaling, but relaxed while holding the breath. After holding the breath, at the moment of exhaling, relax the Net-holding Contraction and establish the Flying Contraction.

The Flying contraction is so called because "It causes the life breath to fly into the central artery of the subtle body."⁹¹ (Yoga Kundali Up. 1, 47.) Or "because it is the contraction by which a great bird soars up without effort, it is called the 'Flying contraction'; [and because it defeats death, it also goes by the name of] the 'Lion-which-masters-Death-the-Elephant' (Mṛityu-mâtangakesari)."⁹² (Yoga Chudâmani Up. 48.)

THE GESTURES OR MUDRÂ-S

To help and accelerate the effect of the postures, and breathing exercises, the science of Re-integration provides a certain number of technical psycho-physical processes, called "the Gestures".

"With the help of the Guru, after the sleeping coiled energy has awakened and pierced all the lotus-shaped subtle centres and their knots, then, to awaken Divinity sleeping at the Principial aperture (brahmarandhra), the Gestures should be practised intensively;"⁹³ (Shiva samhita 4, 22 23.)

There are many Gestures used in yoga and the three main muscular contractions described above, are usually included amongst them. Including them, the main Gestures are twenty-five in number:†

- †(1) The Arch gesture (mahâ mudrâ)
- (2) The Sphere-of-Space gesture (nabho mudrâ)
- †(3) The Arch-contraction (mahâ bandha)
- †(4) The gesture of Great-Perforation (mahâ vedha mudrâ)
- †(5) The gesture of Moving-in-the-Void (khechari mudrâ)
- †(6) The gesture of Inverted-Action (viparita karani mudrâ)
- (7) The Yoni gesture (yoni mudrâ)
- †(8) The gesture of the Thunderbolt (vajrali, or vajroli mudrâ)
- †(9) The Instigator-of-Energy gesture (shakti châlani or châlana mudrâ)
- (10) The Deep-Pool, or Beating gesture (tadâgi or tādava mudrâ)
- (11) The Frog gesture (mānduki or mândavi mudrâ)
- (12) The gesture of the Giver-of-Happiness (shāmbhavi mudrâ)
- (13) The Horse gesture (ashvini mudrâ)
- (14) The gesture of the Noose-holder (pāshini mudrâ)

† The Shiva Samhitâ gives only ten prominent mudrâ-s here shown with an †.

- (15) The She-Crow gesture (*kāki mudrā*)
- (16) The She-Elephant gesture (*mātangi mudrā*)
- (17) The She-Snake gesture (*bhujangini mudrā*)
- (18) to (22) The gestures of the Five-Holds (*pancha dharana*), i.e.
 - (18) earthly (*pārthiva*)
 - (19) watery (*āmbhavi*)
 - (20) luminous, fiery (*vaishvānari*)
 - (21) aerial (*vāyavi*)
 - (22) ethereal (*ākāshi*)
- †(23) Root contraction (*mula bandha*)
- †(24) Net-Holding contraction (*jālandhara bandha*)
- †(25) Flying contraction (*uddiyāna bandha*)

✓ (1) THE ARCH-GESTURE (*mahā mudrā*): "With the left heel press carefully the yoni place between the sex and the anus, following the instructions received from the guru. Then spread the right leg and hold the foot with both hands. Close the nine apertures of the body. Press the chin against the chest and, establishing the mind in the Supreme Consciousness, practise breath control. This Arch-gesture, according to all the Rules of Earthly Wisdom (Tantras), is to be kept secret. First it should be practised on the left side, then on the right. The yogi, keeping his mind under control, should practise this breathing exercise an equal number of times on both sides."⁵⁴ (*Shiva Samhitā* 4, 27-30.)

"In this way even the less gifted yogi will realize his aim. Under the influence of this Arch-gesture all the inner channels will become active, semen will not flow and vitality will increase and all causes of decay will be destroyed. The coiled energy will then forcefully unfold; the life breath will reach the Principial aperture (*Brahmarandhra*) (behind the forehead), the fire of digestion will flare up and all diseases be destroyed. The body will then have a marvellous brilliance. Together with old age, death will be defeated and desired results easily gained. The senses will be controlled. All this with practice will of surety be attained by the adept (*yogārudha*) of yoga."⁵⁵ (*Shiva Samhitā* 4, 31-34.)

Having placed the left heel on the "seam" (*sivana*), the space between the anus and the sex-organs, and extended the right leg, placing the two hands holding the foot (or sometimes the knee), with both nostrils do five air "rubbings" (*gharshana*), i.e. very rapid in and out breathing. Then, inhale through the left nostril, hold the breath and with both hands catch hold of the big toe of the extended leg and place, or try to place, the head on the knee. While doing this, bear in mind the idea "my coiled energy is awaking and I am making her rise to the Principial Centre (*Brahmarandhra*)." Having held the breath as long as possible, ex-

hale very slowly through the solar channel or right nostril. Perform as many of these Arch gestures on this side as desired, then, changing round all the positions, do exactly the same number on the opposite side. Be very careful when doing the Arch gesture on the right side that inhaling takes place through the right nostril and exhaling through the left, and that the right heel be on the "seam".

The practice of this gesture destroys the five troubles (klesha) of man: ignorance (avidyā), sense of individual existence (asmitā = the subtle I-notion), attachment (rāga), enmity (dvesha) and the fear of death (abhinivesha). It also cures phthisis, enlarged spleen, fistulas, leprosy and urinary diseases. It leads, further, to the eight Attainments. These Attainments, however, belong to the natural order and are the greatest obstacle of the yogi in his journey towards spiritual realization.

- ✓ (3) THE ARCH-CONTRACTION (*Mahā bandha*): "Spreading the feet place the right foot on the left thigh, and contracting the anus and the yoni-place draw the excreting energy (apāna) upwards and bring it in contact with the digestive energy (Samāna). Then bring the vital breath downward. The wise yogi then binds to one another the breathing and excreting energies (prāna and apāna) and makes them rise up together.

This Arch-contraction leads one upon the path of attainments and the yogi thus brings the essence collected from all the channels to his forehead."⁶⁶ (Shiva Samhitā 4, 37-40.)

"By practice the vital breath will become firmly set in the middle of the central artery of the subtle body and as a result of this Arch-contraction the body will be strengthened, its frame of bones as well as all its muscles will become more powerful. The heart of the yogi will brim with joy and he will live in happiness; having gained much by this Arch-contraction he will go on practising it and achieve all he wishes for."⁶⁷ (Shiva Samhitā 4, 41-42.)

✓ The exact method of the Arch-contraction is usually given as follows:

After placing the left foot on the "seam" and the right foot on the left thigh at its root, do five air "rubbings" (gharshana) through the left nostril. Inhale through the same nostril, hold the breath and catch hold of the right knee with both hands interlocked and, fixing the mind on the central artery of the subtle body, think: "I am awakening the coiled energy and carrying her into my head to the Principal Centre." Hold the breath as long as possible before exhaling very slowly through the right nostril. Do as many of this contraction as desired and repeat the same number on the opposite side. Its effects are very similar to those of the "Arch-Gesture".

The instructions for the practice of the Arch Contraction are given by some teachers under two other forms:

(a) Take the posture of Attainment and apply strongly and continuously the Root contraction. Then place both hands on the ground near the hips and do five air "rubbings"; after which, inhale through both nostrils and hold the breath. While holding the breath, think: "the coiled energy is waking up". Then lift the body slightly on the hands, and, as long as the breath can be held, brush the ground with the seat. Rest again on the ground and exhale very slowly.

(b) Take the Lotus posture and do five air "rubbings" through the left nostril only. Then inhale, also through the left nostril and hold the breath. Holding the breath, raise and swing the body (*lola-āsana*) as above, thinking: "I am waking up the coiled energy." Having held the breath for as long as possible, exhale very slowly through the right nostril. Repeat as many times on the right side as was done on the left.

(4) THE GESTURE OF GREAT PERFORATION (*Mahā-Vedha*): "With concentrated mind the yogi seated in *Mahābandha* breathes in. He stops the movement of the air with the Throat gesture (*jālandhara bandha*) filling completely the two channels (*Idā* and *Pingalā*). This is known as *Mahā Vedha* which the Realized (*Siddha*) ever practise."⁹⁸ (*Yoga tattva Up.* 115-117.)

"O goddess of the three worlds! Bringing together the breathing and excreting energies (*Prāna* and *Apāna*) the wise yogi seated in the Arch-contraction (*mahā-bandha*) fills his belly with air creating pressure on both sides. This is called the Arch-perforation (*mahā-vedha*)."⁹⁹ (*Shiva Samhitā* 4, 43.)

"Directing the air with the help of this gesture of perforation through the central artery of the subtle body (*sushumnā*) the powerful yogi then pierces through the Principal knot (*Brahma-granthi*)."¹⁰⁰ (*Shiva Samhitā* 4, 44.)

"The deities which dwell in the middle of the subtle centres (*chakras*) are shaken under the pressure of air and the coiled energy (*kundalini*) which is the Arch-Power of Illusion (*mahā māyā*) dissolves into *Kailāsa* (i.e. the Centre of a thousand petals at the summit of the head)."¹⁰¹ (*Shiva Samhitā* 4, 46.)

(5) THE MOVING-IN-THE-VOID GESTURE (*Khecharī*): "The nectar (from the Centre of thousand petals) no longer flows into the fire (of the stomach) nor does the vital breath leap out when the tongue turned backwards enters the cavity of the cranium (behind the glottis). If the sight is then fixed between the brows this is known

as the Khechari (Moving in the void) gesture."¹⁰² (Dhyāna Bindu Up. 79-80.)

In the Yoga Kundali Upanishad, the training for Khechari is described as follows:

"Having drawn the tongue to the root of the palate the Knower of the Self should, for seven days, cleanse himself from all impurities according to the instructions of his guru.

"Then with a sharp, well-oiled and clean instrument resembling the leaf of the milk-hedge plant he should make a hair's breadth cut in the frenum of the tongue. Leaving all other work, he should treat the cut with yellow myrobolam and powdered salt well mixed together. After seven days he should again cut it a hair's breadth. He should thus practise this with great care for six months. After six months the frenum at the base of the tongue will have vanished. The yogi should then tie the tip of the tongue with a piece of cloth and draw it out, upwards, gradually, knowing the proper season, time and manner. O Sage! Thus pulled daily, within six months it will reach the middle of the brows and, to the sides, the ear holes. It will reach downwards to the root of the chin. In the course of three years it will without effort reach the limit of the hair on the forehead, the side of the hair tuft and the hollow of the neck. . . .

"Then pressing with the finger the Principal bolt (the Uvula) the yogi should thrust his tongue inward, and, within three years it will enter the Principal door.

"After entering the Principal door he should begin the practice of churning. . . . Constant churning is not good and should be done only once a month."¹⁰³ (Yoga Kundali Up. 2, 28-47.)

✓ The cutting of the frenum of the tongue can be replaced by the practices of "Dohana" (pulling the tongue out and massaging it with a gesture like that of milking) and "chālana" (pushing the tip of the tongue backward with the fingers).

"He is not troubled by disease nor soiled by action, he is not bound by Time, he who knows Khechari.

"This gesture in which the mind moves in the void (Khe) and the tongue moves in the void (the empty cavity of the cranium) is called 'Moving-in-the-Void' and is honoured by the Realized."¹⁰⁴ (Dhyāna Bindu Up. 81-83.)

"Whether he be pure or impure and whatever his condition may be, he who does perfectly the gesture of moving in the void is most certainly for ever purified."¹⁰⁵

"If the tongue of the yogi goes up but for one instant that instant is enough for all his ailments to be destroyed, for old age and death to become impossible."¹⁰⁶ (Shīva Samhitā 3, 95.)

"He who practises yoga in this way becomes beautiful like

another God of love and never suffers from hunger, thirst, sleepiness, nor does he ever faint."¹⁰⁷ (Shiva Samhitâ 3, 97.)

(6) THE "INVERTED-INSTRUMENT GESTURE" (*Viparita-Karani-mudrâ*): Sit with both legs spread in front, the hands on the knees and do five air "rubblings". Then breathe in through both nostrils and hold the breath for as long as possible, thinking: "I am waking up the coiled energy." Then breathe out as slowly as possible.

This Act helps in withdrawing the senses from their external objects and facilitates the digestive functions.

The *Shiva Samhitâ*, however gives the Inverted-Instrument gesture action as a form of the head posture.

"Placing the head on the ground, raise both feet up in the air, this is the inverted action which all the makers of the rules of wisdom (tantra-s) keep secret."¹⁰⁸ (Shiva Samhitâ 4, 69.)

"The great yogi who practises this gesture daily for one watch (three hours) conquers death and even at the time of universal destruction remains unharmed."¹⁰⁹ (Shiva Samhitâ 4, 70.)

(7) THE YONI GESTURE (*Yoni mudrâ*): is the contraction of the yoni place behind the male organ.

"First with the help of in-breathing (Puraka) draw in the mind with the breath to the basic Centre (Âdhâra) (and maintain it there firmly). Then try to contract the yoni place between the male organ and the anus."¹¹⁰ (Shiva Samhitâ 4, 1.)

"Then concentrate on Lust (Kâma) which, in the shape of an arrow shining like a thousand suns but cool like a thousand moons, lies in the centre of the Principial yoni. Above it is a subtle tongue of light which is Consciousness, the Supreme Energy (Kalâ), and, in union with it is the one Supreme Self on whom one should meditate."¹¹¹ (Shiva Samhitâ 4, 2-3.)

"Then, leaving [this Principial yoni, the living being rises] through the central artery (sushumnâ) of the subtle body and successively reaches the three emblems (lingas) (corresponding to the gross, subtle and causal shape). And in the heavenly, (the higher) region he drinks the divine ambrosia which is supreme bliss, white and red in colour, shining like a thousand suns, and cool as a thousand moons, which flows like a rain of nectar. And he then returns to the yoni."¹¹² (Shiva Samhitâ 4, 3-5.)

"Whichever word, good or bad, the yogi utters, becomes a magic rune, a mantra, if the yoni gesture is done at the same time."¹¹³ (Shiva Samhitâ 4, 13.)

(8) THE THUNDERBOLT (*Vajrolî*): "He who practises Khecharî, his tongue in the hole above the glottis, and whose seed does not flow

even in the embrace of a desirable woman, who keeps his seed in his body, what fear has he of death? So long as the gesture of the Void is held, so long the seed cannot fall. If the seed happened to fall, then, when it reaches the womb it is drawn up again forcibly by the power of the yoni-mudrâ."¹¹⁴ (Dhyâna Bindu Up. 83-86.)

Shiva speaks

"For the sake of my devotees I shall briefly describe the Thunderbolt gesture which destroys the darkness of the world and is to be kept as the secret of secrets."¹¹⁵ (Shiva Samhitâ 4, 78.)

"Living according to his fancy and without practising the rules ordained by yoga, the householder can by the practice of Vajroli attain liberation."¹¹⁶ (id. 4, 79.)

"First the wise seeker should try to draw in, through the channel of the sex organ, the female seed from the yoni and bring it into his own body and he should move his sex organ without letting his own seed fall. If by chance the seed begins to move, then, through the yoni mudrâ it should be stopped and drawn upward and stored on the left side, then stopping for a moment the movement of the lingam and following the instructions given by his guru, the yogi, uttering repeatedly the syllables 'Hun', should again move his linga in the yoni. And forcibly drawing inward the Apâna air he should draw in the seed of the woman, this is known as Vajroli mudrâ."¹¹⁷ (Shiva Samhitâ 4, 84.)

"Knowing the male seed as the lunar principle and the woman seed as the solar principle one should make them enter united in one's body."¹¹⁸ (Shiva Samhitâ 4, 86.)

"If I who am the male seed and Shakti who is the female seed are united, then, when performing this practice, the yogi gains a divine body (i.e. his body becomes like that of the gods)."¹¹⁹ (Shiva Samhitâ 4, 87.)

"The falling of seed leads towards death the keeping of one's seed is life. Hence with all his power should a man hold his seed."¹²⁰ (id. 4, 88.)

"In this world all is born from seed and dies of seed. Knowing this the yogi should always keep his seed."¹²¹ (id. 4, 89.)

"By this practice even the man who indulges in worldly pleasures can attain realization, and all wished for results can in this world be achieved."¹²² (id. 4, 93.)

"There are two varieties of Vajroli named Sahajoli and Amaroli. The yogi should in any case try to avoid losing his seed."¹²³ (id. 4, 95.)

"If by chance the sperm should suddenly fall and the union of moon and sun (male and female seed) take place, this is known as Amaroli. The united seeds should then be drawn up again through the linga."¹²⁴ (id. 4, 96.)

The Gestures or Mudrā-s

"When his seed begins to move but the yogi is able through the yoni gesture to stop it, this is known as Sahajoli and is a most secret process in all the scriptures of earthly wisdom."¹²⁵ (id. 4, 97.)

"At the time of giving out his urine he should strongly draw up the (apāna) air and giving out very little urine draw it up again according to the instructions of the guru. Practising this always will help in controlling the seed and lead to great attainment."¹²⁶ (Shiva Samhitā 4, 101, 102.)

(9) THE INSTIGATOR-OF-ENERGY GESTURE (*Shakti chālana*): "The wise yogi taking the help of the Apāna vital energy, vigorously drawn in, compels the sleeping coiled energy to move. This is the Instigator of Energy gesture which gives all powers."¹²⁷ (Shiva Samhitā 4, 105.)

(12) THE GIVER-OF-HAPPINESS GESTURE (*Shāmbhavi mudrā*): For this the mind should be firmly established in the Centre of Command (ājñāchakra) and the eye-sight kept level, fixed on some beautiful imaginary object at a distance of at most a yard (2 cubits) and at least one span of the hand. And whether walking, moving, standing, sitting, sleeping, waking or working, the invisible (alakshya) should be made the object of sight (lakshya). No outside help is necessary for this, it suffices for the outward vision to be changed into the inward vision or introspection (antar-lakshya). This inward vision, by which the meaning of the spoken word is seen to be in accordance with its subtle substratum (madhyama), is called the shāmbhavi mudrā, or "gesture of the Giver-of-Happiness" (Shambhu, i.e. Shiva). It is said to have been practised by Shiva himself. The Upanishad says: "When the mind dissolves into its inherent bliss this is the gesture of the Giver-of-Happiness. This is also called the Moving-in-the-Void gesture."¹²⁸ (Mandala Brāhmaṇa Up. 2, 18.)

Of the twenty-five Gestures, the Moving-in-the-Void and the Thunderbolt, together with the secondary gestures, the Beating (tādava), the Wearing-of-Garment (paridhana), the Union (yukti) the Moving-Around (parichālana) and the Moving Energy (shakti chālana)—should never be attempted without the guidance of a qualified teacher or guru.

For mental concentration in particular, the following gestures are used:

(1) The "Invisible gesture" (agochari) consists in keeping still with the mind concentrated on the tip of the nose.

(2) The "Wandering-on-the-Earth" (bhuchari) consists in fixing the mind on the empty space about four finger-breadths from the tip of the nose.

(3) The Black-Bee (*châchari*), sometimes identified with the Moving-in-the-Void gesture, by which the mind is concentrated on the Centre of Command.

In breathing exercises, besides these gestures, the Intoxicated gesture (*unmâdi mudrâ*) and the Absolute chalice (*Kevala Kumbhaka*) are used.

In addition, there are certain ritual gestures, the *Nyâsas*, by which some part of the body or a certain thing, is consecrated to a particular deity. There are several of these which should be practised with breathing exercises, such as (1) the consecration of the hands, (2) the consecration of the different parts of the body, (3) the consecration of the letters of the alphabet, (4) the consecration of the seers, etc.

CHAPTER V

THE SIX PURIFICATORY ACTS (SHAT-KARMA)

IN the normal course of life, the nerves, arteries and all other channels of the body gradually harden and become obstructed by sediments and impurities, which are the cause of ageing and of most physical and mental ailments.

The first work in the practice of yoga is to remove these sediments through the purification and rejuvenation of, first, the grosser, then the subtler channels of the body. The chief means for purifying the body are rhythmical breathing accompanied with holding of the breath and the uttering of certain syllables called the "seed formulae" (bija mantra-s).

In addition, there are six acts (shat karma) which, when done systematically and with the assistance of the special muscular control gained by the training of yoga, have a remarkable effect in thoroughly disintoxicating and rejuvenating the organism.

"These six acts should be performed: washing out the stomach (dhauti), washing out the bowels (vasti), cleansing of the nose (neti), shaking the abdomen (nauliki), fixing with the eyes (trātaka) and breathing bellows (kapāla bhāti)."¹²⁹ (Hatha Yoga Pradipikā 2, 22.)

Some treatises, particularly the Bhakti Sāgara of Charana Dāsa, add to these: the Elephant act (gaja karani), the Air-pipe act (dhanu karani), the Tiger act (dhagi karani) and the Conch act (shankha pashāla).

Without these Six Acts, it is often difficult to find the physical strength and resistance necessary for the practice of yoga.

RULES FOR THE PERFORMANCE OF THE SIX ACTS

The rules for the performance of the Six Acts are very strict and relate to place and food, physical and mental behaviour. These rules must be observed.

The place for the performance of the Acts must be comfortable and undisturbed. The food must be well-regulated and include those aliments which develop the good tendencies in the mind; these include milk, ghee,* almonds, barley-sugar and other

* Clarified Butter.

nourishing but light foods. The correct behaviour for the performance of the Acts is a habit of detachment, forbearance, love of solitude and talking little.

But before practising any form of yoga a man should practise the rituals of worship which prepare him for it; through these, he will meet with less difficulty and fewer obstacles.

It may be necessary also to repeat here that no one of these practices should be attempted without the guidance of a qualified teacher. Without proper guidance they are likely to be unsuccessful and may even be harmful.

Although the methods given for the six acts in books composed more than two thousand years ago may seem to us now rather primitive one should not forget that the remarkable mastery over internal muscular movements they imply is of the utmost value in the attempt of the yogi to control every reaction and reflex of the physical body.

DESCRIPTION OF THE SIX ACTS

(1) THE SHAKING OF THE BELLY (*Naulikī*), (also called *nauli*, *naulika*, *nyoli* and *nala-kriya*).

"Stooping the shoulders, shake the belly rapidly from right to left like quivering water—adepts call this 'nauli'."¹²⁰ (*Hatha Yoga Pradīpikā* 2, 33.)

After performing the natural functions, bathing and performing the daily ritual (*sandhyā*), feeling clean and light, take up either the Lotus posture, or the posture of Attainment or the Raised Lotus posture. Then, having exhaled the air from the lungs, try by power of will to make the belly shake from right to left. This should be practised morning and evening until perspiration begins. After some time, the belly will lose its inertia. The resulting sensation will be that of the belly being depressed on both sides and that there are vertical channels on either side, which unite to form a strong central pillar rising from the subtle Root Centre to the heart. When the sensation of the pillar grows strong the shaking of the belly is easy. Gradually, as the belly moves round with the shaking, the two main subtle channels on either side of the body begin to be felt in the chest, throat and forehead. Once the shaking is started it soon continues of its own accord. At first it causes loose motions. A well-built, not too heavy man should succeed in performing the shaking of the belly within a month.

Before, however, beginning this practice, it is as well to spend some time in the Drawing-back (West) posture or the Peacock

Description of the Six Acts

posture, and it should be noted that so long as the intestines adhere to the back, however slightly, they should be shaken carefully, otherwise various internal and seminal troubles will be apt to arise.

"The practice of nauli increases the digestive secretions and digests food. It always gives pleasure and dries up all kinds of disease. It is the best of the practices of yoga."¹²¹ (Hatha Yoga Pradipikā, 2, 34.)

When the practice of shaking the belly is mastered, all the Muscular Contractions are easy and it is therefore called the ladder to breath-control. While performing it, a very sweet taste is felt near the throat. Shaking the belly is a help in performing the other acts, particularly in the washing of the stomach and of the bowels, and in the Conch Act.

(2) THE WASHING OF THE BOWELS (*Vasti*)

The washing of the bowels is called *Vasti*, because *Vasti* is a centre, red in colour, in the lower abdomen near the Root Centre.

The practice, which cleanses the bowels, is of two kinds: cleansing by air and cleansing by water.

Air-cleansing consists in drawing air upwards into the intestines, by the shaking of the belly, and then, assuming the Peacock posture, letting the air go.

Water-cleansing consists in immersing the body in water and drawing in some of the water by shaking the belly. When the air cleansing has been completely successful, water-cleansing is easy because the air helps to draw in the water.

"*Vasti* practice consists in sitting in the Raised Lotus posture in water up to the navel with a tube in the anus and then to wash out the inner belly by drawing in water."¹²² (Hatha Yoga Pradipikā, 2, 26.)

The tube should preferably be of bamboo, six finger-breadths in length, well smeared with oil or ghee; its hole should be large enough for the small finger to enter. Two-thirds of this tube should be introduced into the rectum, then, pressing both heels hard together squat on the balls of the feet and contract the anus to draw in water. Having swilled this water inside by the shaking of the belly, it should be evacuated. This removes all inner residues, toxins, parasites, etc. and leaves the intestines thoroughly clean. Do the cleansing before taking food and take some light food immediately after it.

Some people, training themselves in air cleansing, do water cleansing standing in the water without the use of a tube, but this can have ill-effects.

When doing bowel cleansing in a river, there is always the risk of animalculae entering the intestines and doing harm there; a

piece of fine cloth, therefore, should be stretched over the mouth of the tube.

To let out the water, the Drawing-back posture should be used. Cool, but never cold water should be used for the cleansing of the bowels.

"By cleansing the bowels, all diseases of the spleen, liver and intestines, and disorders of wind, bile and lymph, single or combined, are eliminated."¹²³ (Hatha Yoga Pradipikā, 2, 27.)

(3) THE CLEANSING OF THE STOMACH (*Dhauti*)

"According to the instructions of the teacher, swallow a piece of cloth broad by four fingers, long by fifteen cubits and pull it up again. This is the washing."¹²⁴ (Hatha Yoga Pradipikā 2, 24.)

Dampen the cloth in warm water, slightly squeeze it out and begin the practice by swallowing one cubit of it, then two, then three and so on, until, in this way, the whole cloth can be absorbed after a week or ten days' practice. Leave about one cubit unswallowed, and clenching the teeth firmly upon it, shake the belly. Then, slowly, pull out the cloth. Before swallowing the cloth, it is advisable to drink a quantity of water which helps in the cleansing and in extracting the cloth. The cloth must be washed daily and kept very clean. A soft string is sometimes used instead of a cloth and some people enjoin the use of a red cloth. But commentators remark that it may appear from a distance as if the yogi took out his entrails to wash them, and, since this might be taken for a kind of deceit, they disapprove of it.

"Ailments such as coughs, enlarged spleen, leprosy and the twenty affections of the lymph undoubtedly disappear as a result of the practice of washing out the stomach."¹²⁵ (Hatha Yoga Pradipikā 2, 25.)

Those affected by certain disorders such as inflammation of the glottis, of the throat or bronchial tubes, dry cough, phthisis, hic-cough, nausea, irritation of the stomach, etc. should not wash out the stomach. Moreover, if done daily, without there being a necessity for it, it will take away the gastric juices, weaken the digestive process and lead to general weakness. If practised when bilious, the cloth may get caught between the stomach and the lesser intestine, and, if the upper part of the cloth be weak, it may get torn off, in which case hot water should be drunk and the cloth brought up with the help of a stick. Owing to the danger of this, the washing of the stomach is forbidden in bilious states.

(4) THE CLEANSING OF THE NOSE (*Neti*)

This is done in two ways, (a) with water (*jala neti*), (b) with a string (*sutra neti*).

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(a) *Water cleansing* of the nose is done in the morning after cleaning the teeth and should be practised before the string cleansing. Observe through which nostril the breathing is passing, close the other and draw water up. The water will flow down into the throat and at first there will be a feeling of itching and irritation in the whole of the back of the head, but this, with practice, will disappear. The water may either be ejected through the same nostril or through the other one. One or two quarts of water can thus be taken in at a practice. Having taken in through one nostril the process may be reversed and the water taken in through the other.

This practice greatly increases the strength and brilliance of the eyes, but where there is any acute affection of the eyes or a beginning of fever, the nose should not be cleansed. Many people drink water every day through the nose, but this is not considered good, for no water which has cleansed the nose should be swallowed.

(b) *String cleansing*: After practising the water cleansing of the nose, take a soft string of ten to fifteen strands, one cubit in length and without knots. Polish it with wax and soak it in water. Then introduce it into that nostril through which you are breathing at the moment; draw in the string by strong successive inhalations, keeping the other nostril closed with the finger. When the end of the string comes into the mouth, catch it firmly between the finger and thumb and draw it out through the mouth. After a few days' practice one end can be caught through the mouth and the other end held near the nose and the string pulled backwards and forwards, which is called "string rubbing" (*gharshana-neti*). Repeat the process through the other nostril. It is also possible to take the string in through one nostril by inhalation and out through the other by exhalation.

There are some who consider this practice wrong and avoid it, although there is nothing really to fear from it if it is done only every three days. The water cleansing may, however, be done, every day. If there is a tendency to sneeze during the practice, breathing should be stopped for a second or two before beginning.

"Neti purifies the head, it gives superhuman sight and quickly does away with all diseases affecting any organ situated above the elbows."¹⁰⁶ (*Hatha Yoga Pradipikā* 2, 30.)

Should there be any irritation or bleeding inside the nose, due to the cleansing, some cows' milk ghee should be sniffed up twice a day. Those affected with such troubles as jaundice, acidity, phthisis, yellow fever, pain in the nose or eyes; or red eyes, headache and affections due to biliousness, should not practise the cleansing of the nose. If, however, it is done, "string rubbing" must be avoided, at all costs.

(5) FIXING WITH THE EYES (*Trātaka*)

"To fix with insistence the sight, without winking, on a minute object until the tears come to the eyes is known to the Great Teachers as *Trātaka*."¹³⁷ (*Hatha Yoga Pradīpikā* 2, 31 and *Goraksha Samhitā* 2, 9.)

The sight should fix a very small object such as a mustard seed or speck of dust or spot on a white wall. *Trātaka* should be practised secretly.

"*Trātaka* destroys eye troubles, it prevents sleepiness and laziness. *Trātaka* deserves to be secretly treasured in the world like the chests of gold."¹³⁸ (*Hatha Yoga Pradīpikā* 2, 32 and *Goraksha Samhitā* 2, 10.)

"A thing keeps its power when hidden, exposed it loses its power."¹³⁹

"Fixing" uses the same energy as that used for mesmerizing.

The treatises of *Hatha-yoga* speak of only one kind of *Trātaka* but the *Upanishads* mention three different forms, the Inner, the Outer and the Intermediate *Trātaka*.

(a) *The Inner "Fixing"*: consists in fixing the visual field of the closed eyes between the brows. It is usually done with the six-faced (*Shanmukhi*) gesture. Its practice closely resembles the process used in meditation (*Dhyāna*). In the beginning this practice may make the head ache and the pupils of the eyes restless, but after a few days, the sight again becomes steady.

(b) *The Outer "Fixing"*: consists in fixing the sight on certain far distant objects, the moon, constellations, peaks of distant hills not snow clad, for instance; not, however, upon the sun because the nature of solar light and of sight being the same, the sun will draw away the power of the sight, and, after a few months, the eyes will grow weak. If fixing the sun has to be done, then it should be the rising sun. Fixing the centre of the sun the discus gradually appears black and surrounded by a halo.

(c) *The Intermediate "Fixing"*: consists in concentrating the sight on the letter AUM written in ink on paper, on any spot or mark, on the image of a deity, a religious picture, on a lighted candle or the still flame of an oil lamp burning vegetable oil or cow ghee, on any object or image lit by a lamp, on the tip of one's nose or on any near object.

In the beginning the sight should not be concentrated between the brows for too long at a time; it might weaken the eye-muscles and produce myopia.

Not everyone is apt for all the three "Fixings". Those who are bilious by temperament, whose head, nose or heart are warm, who have swollen eyes or any disease are only qualified to do the outer Fixing; likewise those in whose constitution the air ele-

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ment predominates and who cannot see distant objects clearly, or have weak sexual powers.* Only those whose sight has no defect and whose temperament is predominantly lymphatic should do the Intermediate Fixing.

Fixing should never be done while under the influence of anxiety, anger, sorrow, or while studying; it is also forbidden to those who go much in the sun or any intense heat. Fixing can only be successfully accomplished if a restricted diet be followed; although many people practise Fixing who eat meat, drink alcohol and take drugs, this is fundamentally wrong and often sends them blind or insane. It is only after the body has been purified and made supple by following the Observances and Abstinences and practising the Postures, that the practice of Fixing with the eyes is beneficial.

Since the practice of Fixing makes the eyes and head feel warm, the cleansing of the nose by water should be done after it, and every morning the eyes should be bathed with rose or "tri-phala-water".* The eating of anything which may increase the bile or cause constipation should be avoided. As soon as tears come to the eyes, "Fixing" should be stopped and not done again that day. The best time for practising it is from 2 to 5 a.m.; at that hour, all is peaceful and the mind easily concentrates.

After practising "Fixing" for about six months, the seeker sees his wishes materialize, the heart and motives of others become transparent to him and he begins to perceive and know things and events which are happening in far distant places.

(6) THE ELEPHANT ACT (*Gaja Karani*): consists in washing out the stomach by drinking large quantities of water and vomiting it up again like an elephant taking water through his trunk.

"Know the elephant act to be the drinking of water to one's fill and returning it and giving it out so that no illness may attack the body."¹⁴⁰ (Bhakti Sāgara.)

This Act must be done before taking any food, unless it is to get rid of any poison or unhealthy food eaten. It should be done every morning after cleaning the teeth; the water can be made to return by putting one's finger down the throat, but when the habit of vomiting it up is established, the water can be returned at will. While the water is in the stomach, it is useful to swill it round by the Shaking of the stomach act. When the water comes out clear, it means that no impurity remains in the stomach. This Act is particularly useful for bilious temperaments.

* Tri-phala-water is a decoction made from the dried fruits of the three *Myrobolan* trees boiled together in water.

ADDITIONAL ACTS

(1) THE BREATHING BELLOWS (*Kapāla bhāti*)

"Very rapidly breathe in and out lightly like the bellows of a blacksmith. This is known as *kapāla bhāti* and is said to cure lymph deficiencies."¹⁴¹ (*Hatha Yoga Pradipikā*.)

When one has a cold or any mucous in the lungs and the cleansing of the nose with a cloth and washing out of the stomach with a cloth are inadvisable, then the practice of the Breathing Bellows is strongly recommended. It purifies the lungs, stimulates the functions of the head and stomach and clears the central artery of the subtle body. When in bad health, during rains or while travelling it should not be practised. When done too fast, it may injure the respiratory tracts, and if done with excessive pressure, it may affect the lungs which will lose their strength. This might also weaken the vital energy.

(2) CLEANSING OF THE DIGESTIVE TRACTS (*Shanka pīshāli kriyā*):

This is a process of muscular control whereby a quantity of water taken by mouth and passing through the digestive tracts is immediately evacuated per rectum. This produces a thorough cleansing of the digestive system, and, by mixing certain herbal preparations with the water, a means of rapidly curing any intestinal infection. In this process the practice of shaking the stomach is very useful.

CHAPTER VI

The Fourth Step of Hatha Yoga

BREATH CONTROL OR PRĀNĀYĀMA

✓ "ASSUMING the posture at first O Brāhmana! keeping his body erect, [his mind] alert, with his eyes fixed on the tip of the nose, the [upper] teeth not touching the [lower] teeth, the tongue adhering to the palate, the mind at ease, showing no nervousness, the head slightly inclined, the hands bound in the yoga gesture [of Chin-mudrā, the yogi] should practise prānāyāma according to the prescribed rules."¹⁴² (Trishikhi Brāhmana Up. 92-94.)

All the previous exercises of muscular and nerve control were but a preparation. The real technique of yoga begins with the control of the ten vital energies (prānas) and rhythms, of which breathing is the most important.

"The voluntary interruption of the movement of breathing in and out is prānāyāma."¹⁴³ (Yoga Darshana 2, 49.)

"The concerted action of the respiratory and excretory energies, prāna and apāna,* is called prānāyāma."¹⁴⁴

By controlling these vital energies, the mind is rapidly brought under control, mainly by the holding of the breath for a considerable time; this, to be effective, must be done without any feeling of discomfort and is really achieved only in Rājādhirāja Yoga.

"The soul purified by prānāyāma realizes the Supreme Spirit, the Para Brahman, hence, according to the scripture of Principial Revelation, the Shruti, there is nothing higher than prānāyāma."¹⁴⁵ (Shankarāchārya Com. on 2, 7 of Shvetāshvatara Up.)

"The Lord of yoga, through breath-control, gains the eight superhuman powers. He crosses beyond the ocean of sin and virtue and freely wanders in the three worlds."¹⁴⁶ (Shiva Samhitā 3, 61.)

*The word "apāna" meaning "undrunk" or "unbreathed" air has an intentional dual meaning in yoga. It refers both to the external air not yet breathed in and to the excretory energy which drives digested aliments on their downward course. The union of prāna the vital breath and apāna therefore means sometimes the combination of the breathing with the excretory energies.

PURAKA, RECHAKA, KUMBHAKA

IN-BREATHING (*Puraka*):

"Even as a man sucks in water through the stem of a lotus even so should breath be drawn in. Such are the characteristics of in-breathing (*puraka*)."¹⁴⁷ (*Amrita Nāda Up.* 12.)

OUT-BREATHING (*Rechaka*): consists in giving out, through the nostrils, the impure air from the lungs.

"Blowing out the air which is not part of one's body into the outside space and keeping to a state of emptiness, such are the characteristics of out-breathing (*Rechaka*)."¹⁴⁸ (*Amrita Nāda Up.* 11.)

HOLDING THE BREATH (*Kumbhaka*):

"To keep still without breathing in, nor breathing out, nor move any limb, such are the characteristics of the Chalice (*Kumbhaka*)."¹⁴⁹ (*Amrita Nāda Up.* 15.)

Holding the breath (*Kumbhaka*) or "Chalice" is of two kinds: (a) *The outward Chalice (bāhya kumbhaka)* consists in breathing out and then stopping the breath. The method usually adopted is to breathe in for the time it takes to repeat four times the sacred Syllable of Obeisance AUM, breathe out for the time it takes to repeat the syllable eight times, and stop breathing for the time it takes to repeat AUM sixteen times.

(b) *The inward Chalice (abhyantara kumbhaka)* consists in breathing in, then holding the breath before breathing out. The method usually adopted is to breathe in for four AUM-s, hold for sixteen AUM-s, and breathe out for eight AUM-s.

THE ABSOLUTE CHALICE (*kevala kumbhaka*), or STUPEFIED BREATHING (*stambhavritti prānāyāma*) consists in stopping the breath without effort at any point of in- or out-breathing. To do this, breathe regularly for some time, in-breathing for four AUM-s, and breathing out for eight AUM-s; then stop wherever convenient, and hold the breath for sixteen AUM-s.

"That breath control in which the breath is held without effort and without breathing in or out, everyone calls the Absolute Chalice, *kevala kumbhaka*."¹⁵⁰

"He who is successful in the absolute chalice, without breathing in or out, finds nothing in the three worlds beyond his reach."¹⁵¹ (*Vasishtha samhitā*.)

"When, following the above method, the breath can be stopped

Location, Rhythm and Timing

for three ghatikā-s (one hour and a quarter), the yogi can realize all the attainments he wishes for without doubt."¹⁵² (Shiva Samhitā 3, 62.)

LOCATION, RHYTHM AND TIMING

There are a great many varieties of breath-control.

"According to location, timing and rhythm, external, internal and 'stupefied' breathing are either deep (dirghā) or light (sukshma)."¹⁵³ (Yoga Darshana 2, 50.)

That location is called "inner" when the breath travels from the navel through the chest and throat up to the interior of the nose; that location is called "outer" to which the air is expelled or from which it is drawn in, and which extends sixteen finger-breadths beyond the tip of the nose.

The seeker who draws in his breath down to the navel should feel, when breathing out, that he expels it for a distance of sixteen finger-breadths. When drawing in his breath to the heart only, he should expel it for twelve finger-breadths only. If he draws in the breath to the throat, he should expel it for eight finger-breadths, and if he draws it in only as far as the back of the nose, the breath should be expelled four finger-breadths only.

The longer breaths are called deep (dirgha) and the shorter ones light (sukshma).

Timing and rhythm are intimately connected. The counts of the syllable AUM used to measure the relative duration of the in- and out-breathings and Chalices are called the "numbering" (sankhyā) or "time-units" (mâtṛā).

The actual duration of the rhythm is its timing (kāla) which can be expressed in seconds. The same rhythms are often practised in double, quadruple, etc., timings.

Commenting on *Yoga Darshana* II, 50, Vāchaspati gives the average unit of measure as "the time necessary for stroking the knee three times with a circular movement and then snapping the finger once (i.e. one and a half second)."

THE FOUR DEGREES OF BREATH CONTROL

(a) THE FIRST THREE DEGREES

The first three degrees of breath-control are measured according to the duration of the chalice, i.e. of the holding of the breath.

In the first degree, the small breath control, the chalice lasts about sixteen and a half seconds; in the second degree, the inter-

mediate breath control, about thirty-three seconds; in the third degree, the higher breath control, it last about fifty seconds.

Thus, the duration of the more usual breath controls, in seconds, will be:

	<i>breathing in</i>	<i>inner chalice</i>	<i>breathing out</i>	<i>outer chalice</i>
small	4	16½	8	1
intermediate	6	33½	10-12	2
higher	8	50	12-16	3

After perfecting the higher breath control, the duration of the chalice may be further increased by practising the Breathing Bellows. If the chalice lasts for more than five minutes, a good deal of air will have been assimilated and the breath may have to be drawn in a second time before breathing out. When the higher breath-control is perfected, the vital breath will be felt to rise through the central artery of the subtle body towards the head. At first, it climbs very slowly like an ant; then, as the artery becomes purified in the region of the three main Centres (granthi), it leaps up like a frog, and when, further, by practising the Breathing Bellows, the chalice has been increased in length and the Centres pierced, it flies upward like a bird and enters the Centre of the Thousand Petals at the top of the head.

Practising the chalice, the head at first grows heavy, but in a few days it clears and its powers of resistance increase to such an extent that no trace of pain is felt. In six weeks, the vital breath should move fast, the mind become concentrated and bliss be experienced.

(b) THE FOURTH DEGREE OF BREATH-CONTROL

"To transcend the outer and inner spheres of perception is the fourth degree."¹⁵⁴ (Yoga Darshana 2, 51.)

By getting beyond the objects of both the outer senses and inner faculties, such as volition, discrimination, etc., the transcendent, fourth degree of breath-control is reached where complete cessation of movement takes place and where nothing remains measurable by time, space or number.

THE USE OF THE MUSCULAR CONTRACTIONS IN CONJUNCTION WITH BREATH-CONTROL

Breath-control should never be attempted without the muscular contractions (bandha-s), for, without them, breath-control cannot succeed and may even be harmful and injure the lungs.

The Different Types of Breath-Control

The following muscular contractions are used in the ordinary practice of breath-control :

during in- and out-breathing, the Root contraction and Flying contraction ;

during holding of the breath, Root contraction and the Net-holding contraction.

It will be thus seen that the Root contraction is held throughout.

It must be stressed that, in all breathing exercises, one must be very careful never to expel the air from the same nostril that breathes it in. If breathing in is done through both nostrils, then breathing out may be done either through both nostrils or through either one alternately. Except when otherwise specified, never breathe in and out through the mouth; breathing out through the mouth is particularly bad because it causes loss of strength.

After breath-control exercises, it is necessary to lie down for a while, taking the Corpse posture and listening to the "inner sound" (*nāda anusandhāna*); then bathe in tepid water. After the practice, only milk, first warmed, then cooled, may be taken. No food should be taken at night.

THE DIFFERENT TYPES OF BREATH-CONTROL

There are nine main types of breath-control, each having different effects.

- (1) The With-and-Against (*anuloma-viloma*, or *loma-viloma*)
- (2) The Piercing-of-the-Sun (*surya bhedana*)
- (3) The Victorious (*ujjāyī*)
- (4) The Cold-Maker (*śītakarī*)
- (5) The Cooling (*śītalī*)
- (6) The Bellows (*bhāstrikā*)
- (7) The Rising (*murch'hā*)
- (8) The Bee (*Bhrāmari*)
- (9) The Floating (*plāvinī*)

(1) WITH-AND-AGAINST (*anuloma-viloma*): should always be practised first since it purifies both sides equally, strengthens the lungs and balances all the main elements of the body.

Take the posture of Attainment, or the Lotus posture, or the Auspicious posture, and apply the Root contraction. Keeping the head, body and neck in a straight line, expel the impure air from the lungs through the nostrils. Doing this, the belly is drawn in and should be held thus. Then, through the lunar channel (*chandra svara*), i.e. through the left nostril, breathe in for four,

eight or sixteen units of measure. Having done this, the belly is reinflated i.e. it returns to its normal condition. Next, apply the Net-holding contraction, pressing the chin against the cavity of the throat, hold the breath for sixteen, thirty-two or sixty-four units of measure, or as long as you can. Then breathe out for eight, sixteen or thirty-two units. While breathing out the belly draws in automatically and should be held thus while doing the Flying contraction. After breathing out, remain as long as possible without breathing. This is the Outer chalice. Next, with the same rhythm and timing, breathe in through the solar channel (*surya svara*), i.e. through the right nostril; hold the breath for as long as you can and slowly breathe out through the left nostril.

Thus one breath-control, *prāṇāyāma*, is completed.

At first, only ten such breath-controls should be done at a time, then daily increased by five; within a week, forty can easily be done, after which one should keep to that number or slightly increase it.

Within three months, this exercise will clean all the nerves, blood vessels and other inner channels. It gives resistance equally to heat or cold and can be practised all the year round.

While holding the breath, the name or rune of one's own chosen deity should be mentally repeated.

The body should remain relaxed, natural and motionless, the eyes closed, and, when breathing in or out through the right nostril, the little and fourth fingers of the right hand should press the left nostril to close it; when breathing through the left nostril, the thumb of the right hand should be used to close the right nostril.

If in the beginning the holding of the breath for sixteen and a half seconds proves too long, then less may be done and the time increased gradually. After a practice of three to four months, the seeker should be able to begin the Intermediate breath-control, and, after another three or four months, the Higher breath-control.

Having reached the degree of Higher breath-control, the gesture of Moving-in-the-Void (*khechari*) may be practised and this greatly facilitates the holding of the breath.

When the seeker has reached the stage of the small breath-control and the forty breath-controls a day have become a habit, the practice of the Arch gesture, the Arch contraction, and the gesture of the Great Perforation—particularly the last which is very important in making the vital energy rise—is recommended by some of the Great Teachers (*Āchāryas*). But these gestures should be practised only by the strong and healthy, they do harm to the weak.

Morning and evening practices should preferably be equal in

The Different Types of Breath-Control

length, but if one is tired, the evening practice may be cut short although not altogether dropped.

(2) THE PIERCING-OF-THE-SUN (*Surya bhedana*): Sitting as before in the posture of Attainment, the Lotus posture or the Auspicious posture, breathe through the right nostril and hold the breath as long as possible, before breathing out slowly through the same nostril. At first, repeat this ten to twenty times, then gradually increase the number.

This breath control generates heat and should, therefore, be practised in the winter or in cold climates. It also increases the production of bile in the body and cures all affections of the head and many other diseases.

(3) THE VICTORIOUS (*Ujjāyi*): Bend the head slightly. Take in only a little air through both nostrils. The air thus breathed in should produce a sound between the nose and throat. Hold the breath for four to five seconds, and breathe out through the left nostril. The inhaling, exhaling and holding of the breath are all short. In this form of breath-control there is no need of the muscular contractions, and it can be done even while sitting, walking or lying. When, for any reason of physical unfitness, other breath-controls are not possible, this form may be practised for about an hour.

Like the Piercing-of-the-Sun, the Victorious breath-control generates warmth and should for the most part be practised in the cold weather. It should be done at first some ten to twenty times only. It increases the span of life and cures respiratory affections, phthisis, intestinal troubles and oedema.

(4) THE COLD-MAKER (*Shitakari*): Pout out the lips as if for sipping, protrude the tongue from between the teeth to touch the lips, and, closing both nostrils, sip in the air with the tongue and lips. Hold the breath as long as possible before breathing out slowly through both nostrils. The muscular contractions are not necessary for this form of breath-control either.

Since this breath-control makes one cold, it should be practised preferably in the summer. It does away with every sort of heat, including fever, and cures most diseases. It also eliminates hunger, thirst, sleepiness and laziness.

Practising it one hundred times morning and evening for three years, it will destroy old age and restore youth. Poisons have no effect on those who practise it regularly.

The Victorious breath-control is said to have been performed by the mythical crow Bhushundi.

(5) THE COOLING (*Shitali*)

"Drawing the air in along the tongue, slowly fill the belly; hold the breath awhile and breathe out through both nostrils."¹²² (Gheranda Samhitā 5, 72.)

Protrude the tongue one finger-breadth beyond the lips, giving it the shape of a crow's beak. Close both nostrils, and suck in the air hard along the tongue, taking in all you can. Then close the mouth and hold the breath as long as possible, drawing it deep down into the belly; breathe out slowly through both nostrils.

At first, do only ten to twenty of these breath-controls, then increase to half an hour morning and evening. Some people, however, practise it for at least five to seven minutes three times a day.

This breath-control generates cold and has the same effects as the Cold-Maker, but it has also the special effect of increasing physical beauty and charm; it is said to give the body the beauty of Kāma Deva, the God of Love.

It is inadvisable to practise it when the weather is cold nor should phlegmatic temperaments do it.

"The yogi who night and day drinks the vital breath through the crow-beak is free from all disease and can hear from far, see from far and surely can perceive subtle things."¹²³ (Shiva Samhitā 3, 90.)

(6) THE BELLOWS (*Bhāstrikā*): Take the Lotus posture, and do some ten rapid air "rubbings" through the left nostril; the eleventh time, breathe in by the same nostril, apply the Net-holding contraction and hold the breath as long as possible. Then breathe out slowly through the right nostril or solar channel, release the Net-holding contraction and apply the Flying contraction. Hold the breath for three to four seconds in outer chalice and then repeat ten rubbings, but this time through the right nostril. For the eleventh time, breathe in, hold the breath as long as possible, and breathe out slowly through the left nostril. Repeat from the beginning.

At first, do only five to ten of this breath-control. It counteracts equally heat and cold and can be practised all the year round. It also balances the humours of the body so that diseases have no hold. If practised for six months ten times morning and evening, it makes the coiled energy very powerful.

This breath-control greatly increases the capacity for holding the breath, but should be practised with moderation because it can injure the lungs.

Regular practice thoroughly cleanses the central artery of the subtle body and, with the speed of a bird, pierces through the three main Centres of the subtle body respectively ruled by

The Different Types of Breath-Control

Brahmā the Creator, Vishnu the Preserver and Shiva the Destroyer, and reaches the thousand petalled Lotus of Principal Knowledge at the top of the head.

(7) THE RISING BREATH-CONTROL (*Murch'hā*): also called the Six-faced gesture (*shanmukhi-mudrā*).

Method (a) Take the posture of Attainment and, breathing in through both nostrils, apply the Net-holding contraction. Then, place the thumbs on the ears, the fore-fingers on the eyes, the third and fourth fingers on the nostrils and the little fingers on the mouth, and hold the breath for some six seconds. Relaxing only the third and fourth fingers, breathe out very slowly through both nostrils, without releasing the Net-holding contraction.

Method (b) Take the same posture as above, but apply both the Root as well as the Net-holding contractions throughout. Breathe in through the left nostril, hold the breath as long as possible and breathe out slowly through the right nostril.

This breath-control increases capacity for holding the breath. If the holding is prolonged, then the Flying contraction should be applied and the Net-holding contraction relaxed. It is possible, it is said, with this control to perceive with closed eyes and sight focused between the brows, the colours of the five principles of the elements which are yellow for earth, white for water, red for fire, green for air and blue for ether. It gives great mental concentration and silences the movements of mind.

(8) THE BEE (*Bhrāmari*): is also done in several ways.

(a) The only difference between this breath-control and the "With-and-Against", is that at the time of breathing in and out a sound as of a bee is made.

(b) Take the posture of Attainment, close the eyes, concentrate between the brows and apply the Net-holding contraction which should be held throughout. Breathe in through both nostrils making the sound as of a bee. Hold the breath for three seconds, then slowly breathe out with the hum of a bee. Repeat this one hundred and forty-four times.

The "gestures" are often practised with the Bee breath-control which is then done in the following manner:

(a) with the Arch gesture: Take the posture of Attainment and breathe in as above. At the time of holding the breath, extend one leg in the Arch gesture, and after holding the breath for three seconds, return to the posture of Attainment and breathe out. The two legs should be extended alternately. This control can be done forty-eight to seventy times a day and after a year's practice

the forehead will easily reach half way between the knee and the ankle.

(c) With the Moving-in-the-Void gesture: This practice should be begun only after the one above has been perfected. Taking the posture of Attainment, breathe in as before and hold the breath for six seconds doing the moving in the void gesture. Then, turning the head to the left, apply the Net-holding contraction, and breathe out. This should be done one hundred and forty-four times. The head thus is turned one hundred and forty-four times. And when, with practice, the holding of the breath gradually increases in duration, the head remains turned longer. The turning of the head makes the vital energy active on all sides, the inner sound, *nāda*, resounds very strongly and mental concentration is rapidly achieved.

(9) THE FLOATING BREATH-CONTROL (*Plāvinī*): Take the Lotus posture and stretch both arms straight upwards. Breathe in through both nostrils and lie down placing both hands clasped under the head as a pillow. As long as the breath can be held, keep in mind "my body is as light as a feather". Then, once more sitting in the first posture, breathe out slowly through both nostrils.

Continuous practice of this control enables one to float or even to walk upon water.

THE QUALIFICATIONS FOR BREATH-CONTROL

Any seeker of Liberation (*mumukshu*) who observes chastity, regulated diet and well regulated amusements, who speaks gently and speaks the truth, who is humble, without anger, patient, and who abstains from tobacco, hashish and other intoxicants, is qualified for the practice of breath-control. He should practise it, however, with an expert teacher, a guru.

Those who are unchaste, busy with worldly affairs, go about much in the sun, approach fire, work much, study grammar and other sciences, who are not independent or do not observe the Observances and Abstinences, who are congenitally ill or have a weak heart, are not qualified for the practice of breath-control.

Breath-control may be practised at any age, although it is best to begin when one is young (from seven to forty), and a good circulation is necessary with no heart or lung defect.

Before beginning breath-control, at least one of the main sitting postures must be perfected so that one may without effort remain

The Number of Breath-Controls

motionless for two or three hours at a time. In warm countries the Spring or cold weather are the best for beginning the practice of breath-control. In the Spring, lymph is in natural ebullition, while in the winter, bile is effervescent which quickly remedies any deficiencies of lymph. But first, one's own temperament must be understood in order to avoid places, countries or practices which stimulate the lymph.

THE NUMBER OF BREATH-CONTROLS

Ancient authors enjoined the practice of breath-control four times a day: at dawn, midday, sunset and midnight.* The Yoga Kundali Upanishad says that beginning with ten breathings at a time and increasing daily by five breathings, by the end of a fortnight's practice eighty breathings at a time should be attained, that is three hundred and twenty a day.

To be done properly, these three hundred and twenty breathings take more than six hours, but this is beyond the capacity of present-day people who should therefore begin from the ten breathings and increase only up to forty breathings at a time, after which they should come back to daily average of only twenty-five at a time. If tired, one may do one of the practices nominally only, namely, only for a few times, but it should never be dropped entirely. For most people, however, it is best to practise breath-control only twice a day, once before sunrise after natural functions, purification and bath, and once two hours after sunset. When in bad health or tired, the night practice should be very short.

THE PLACE AND CONDITIONS FOR BREATH-CONTROL

Breath-control should be done in a place where there are no draughts, and which is clean and undisturbed; breath-control must never be practised in the open, for draughts prevent perspiring which is an essential element in the purification of the inner channels. Nor should the body be oiled, since this prevents impurities from being eliminated through the pores. The sweat coming out during the breath-control exercises should be rubbed over the body to soften it and prevent the vital energy from radiating out and away.

Breath-control must be practised quietly, without any stiffening

* "Four times, at dawn, mid-day, sunset and midnight, should the chalice be practised."¹⁸⁷ (Shiva Samhitā, 3, 27.)

of the straightened body. The lungs should be kept supple, they will be able to take in more air and the holding of the breath will last longer. The holding of the breath, however, should not be lengthened too quickly for fear of injury to the lungs. If the lungs get tired and the air comes out in sobs, the practice should be immediately stopped, and, for some days, the sitting postures, the Inverted gesture or the Head posture alone should be practised; this will strengthen the lungs. If the lungs do not allow of intensive practice of breath-control, one should aim at entering the Royal Way of Re-integration without breath-control, only by "listening-to-the-inner-sound" (*nāda anusandhāna*) and fixing-with-the-Eyes (*trātaka*).

"The wise seeker does not practise just after food nor when hungry. It is advisable to take some milk and ghee before practice."¹⁵⁸ (*Shiva Samhitā* 3, 44.)

THE RESULTS OF BREATH-CONTROL

"Then the veil over the Radiance is destroyed and the mind is capable of concentration."¹⁵⁹ (*Yoga Darshana* 2, 52, 53.)

Vyāsa, commenting on the above says:

"There is no austerity which leads higher than breath-control. It purifies all impurity and the flame of knowledge is kindled."¹⁶⁰

The first achievement from the holding of the breath is the awakening of the coiled energy *Kundalini*. This coiled energy constantly radiates through the body and its sphere extends outside to about nine inches beyond the nostrils. It continuously draws in outside energies and radiates out its own.

During the first stages of practice, the seeker cannot hold his breath long enough to be able to concentrate his mind on each of the energy-giving Centres of the subtle body. He can maintain the roused coiled energy high up in the central artery of the subtle body only so long as he can hold his breath. He has then perforce, each time, after tasting the ambrosia of bliss, to fall back again to earth, that is, to the Root Centre which corresponds to the element earth. Gradually, the coiled energy rises higher and higher and remains up longer and longer, until it remains altogether in the upper region, and the falling back to earth, the cause of rebirth, is removed, in the actual as well as in the figurative sense. This is what is meant by the saying of the tantras:

"Drinking and drinking, and again drinking and drinking, he falls onto the earth, but rising again and again, and drinking again and again, he knows not rebirth."¹⁶¹

"At first perspiration comes in the body of the yogi; when per-

The Results of Breath-Control

spiration appears it should be rubbed in the body, otherwise the basic elements in the body of the yogi are destroyed."¹⁶² (Shiva Samhitâ 3, 48-49.)

"At the second stage the body trembles, and at the third stage there is a tendency to leap like a frog (i.e. the seated yogi feels lifted from the ground and then again rests on it). By practising this the yogi can rise in the air."¹⁶³ (Shiva Samhitâ 3, 50.)

"When the yogi seated in the Lotus posture leaves the ground and remains firm in the air he should know that he has attained mastery over that life-breath which destroys the darkness of the world."¹⁶⁴ (Shiva Samhitâ 3, 51.)

When the holding of the breath has attained sufficient duration for the seeker to concentrate his mind upon each of the Centres of the subtle body, the coiled energy rises and unites with the lord of each of the Centres. And, when meditation on each Centre is finished, the seeker becomes the master of that element which corresponds with it. Gradually he conquers the five elements of the Centres, from the Root Centre to the Centre of Extreme Purity, and is freed from the bondage of the physical world. No passion has any hold on him who is now no longer slave to but master of all the elements.

CHAPTER VII

The Fifth Step of Hatha Yoga

THE WITHDRAWAL OF THE SENSES FROM EXTERNAL OBJECTS (PRATYĀHĀRA)

"WHEN the senses have withdrawn from their objects and transmuted themselves into the modes of consciousness, this is called 'the Withdrawal', *pratyāhāra*."¹⁶⁵ (*Yoga Darshana* 2, 54.)

Having withdrawn his senses, the seeker no longer maintains any sort of external perception.

The process of withdrawal consists in disentangling the senses, sight, hearing, etc., from the objects of their natural perception always linked with the opposing tendencies of attachment and aversion. This Withdrawal is attained by power of discernment which deprives the senses of their unworthy food and masters the movements of the mind's substance.

The best way of achieving this, according to the *Yājñyavalkya Samhitā*, is based on a thorough understanding of the "ascent" and "descent" (*āroha-avaroha*) of the life-breath, to be gained only while living near a qualified teacher, a guru.

Whenever the activity of the mind is interrupted, the withdrawal of the senses takes place automatically.

"The adept in yoga gives himself up to 'Withdrawal' and stops the traffic of the senses with their objects which are word, sight, etc., to which they are invariably attached. He then makes his senses work for his Conscious and the ever-agitated senses are controlled. No yogi can achieve the aim of yoga without controlling his senses."¹⁶⁶ (*Vishnu Purāṇa* 6, 7, 43-44.)

It is through "Withdrawal" that complete control over the senses is gained. It purifies the mind, increases austerity (*tapas*) gives self-confidence, freedom from illness and the mental qualification for final identification (*samādhi*).

"Let him hold all the senses under control and, concentrating the mind, surrender to me, for he who has his senses under his sway has knowledge abidingly set."¹⁶⁷ (*Bhagavad Gītā* 2, 61.) The chief methods used for "Withdrawal" are:

(1) To take the Lotus posture and, stopping all motion of the breath, to remain in the "absolute" chalice (*Kevala kumbhaka*).

The Withdrawal of the Senses from External Objects

- (2) To take the posture of Attainment, fix the sight, without blinking, on the forehead (trikutī) or on the tip of the nose.
- (3) To practise the Rising (Murch'hâ) breath-control.
- (4) To repeat (japa) twelve thousand times, with a quiet mind, the Syllable of Obeisance AUM.
- (5) To do the "Inverted gesture".
- (6) To concentrate the attention on that point where the in- and out-breaths arise and into which they dissolve.

CHAPTER VIII

The Last Three Steps or Inner Stage of Hatha Yoga

THE SIXTH STEP CONCENTRATION (DHRĀNA)

HAVING gone through the outer stage, i.e. the process by which the body and all the physical and mental obstacles are controlled, the yogi is now ready for the "inner stage", the inner journey towards re-integration.

"To maintain the mind fixed on one spot is called concentration."¹⁴⁸ (Yoga Darshana 3, 1.)

The object of the concentration may be anything, gross or subtle, external or internal, although it is said that a worthy object is to be preferred to whichever world it pertains, abstract, subtle or sensorial (ādhyātmika, ādhidaivika, ādhibhautika).

It is through concentration that the movements of the mind are stilled. Preparation for concentration is through practice and detachment. The gestures that help concentration most are the Invisible (Agochari) gesture, the Wandering-on-Earth (Bhuchari) gesture, the Black-Bee (Chāchari) gesture and the Giver-of-Happiness (Shambhavi) gesture.

THE SEVENTH STEP CONTEMPLATION (DHYĀNA)

"To keep the mind solely on one object is contemplation."¹⁴⁹ (Yoga Darshana 3, 2.)

Contemplation is that state in which the tendencies of the concentrated mind begin to flow around one single notion like an uninterrupted stream of oil, and the mental faculties (manas) remain without any outward object.

Contemplation is of three kinds: material (sthula dhyāna), luminous (jyotir-dhyāna) and subtle (sukshma-dhyāna).

(a) In "material contemplation", the image of a deity or one's guru is thought of.

Themes of Contemplation

(b) In "luminous contemplation", the radiance of Divinity or of Nature (Prakriti) is pondered.

(c) In "subtle contemplation", the mind is concentrated on the point-limit (bindu) where the unmanifest becomes manifest, or on the basic coiled energy, kundalini.

"Contemplation is of two kinds, subtle (sukshma) and gross (sthula). Subtle or supersensible contemplation is that of Thy body of runes (mantra-maya-deham), material contemplation is contemplation of Thine image represented with hands and feet. Thy subtle form (sukshma rupa) is the body of Nature which is made of Knowledge (jñāna maya). O Arch-Goddess! The mind reaches the supersensible with difficulty, and therefore the seeker's mind should first be concentrated on a material form which will help him to attain Liberation."¹⁷⁰ (Yāmala tantra.)

"Contemplation is of two kinds, either on a perceptible form (sa-rupa) or without a perceptible form (a-rupa). Contemplation without a perceptible form is beyond the grasp of words and mind, it belongs to the unmanifest, is all-pervading and cannot be pointed to as 'this' or 'that'. It is only through a long process of identification that yogis can cognize it. I explain material contemplation to you to this end alone, that the seeker in his desire for subtle contemplation may practise it, concentrating his mind to attain the object of his desire."¹⁷¹ (Mahānirvāna tantra.)

Material contemplation is usually practised as a mental form of worship in which the seeker creates in his mind a world of delight around his chosen form of Divinity. There is for the form of each deity a theme for contemplation or a description in Sanskrit couplets, and this theme is the support on which the imagination works to create a world which later it will transcend in order to realize the inner significance of the particular aspect of Divinity he thus worships.

THEMES OF CONTEMPLATION OF SOME OF THE DEITIES

"Meditate in the heart's lotus with mind concentrated on Shiva, the three-eyed one, the Transcendent Lord of Sleep, the Supreme Self of all, upholding the three fundamental qualities, the destroyer of the three impurities (of substance, of form, and of nature), with the all-auspicious shining goddess Umā seated, beautiful, on his left knee. Imagine accessories as given below and worship him with them.

"Peace of mind is the water to anoint him; the notion of all-pervasiveness is this vesture, intrinsic shape is the perfumed unguent, extreme mercifulness is the unhusked rice, purified

devotion the flowers, the four inner faculties (mind, intellect, I-ness and the substratum of memory) are the incense, the mass of sensorial qualities is the lamp, the intrinsic shape of the Self beyond pleasure or pain is the food offering, the three fundamental qualities of Nature (sattva-*rajas*-*taṃas*) are the rice, the life-breath is the obeisance.

"In this way should the Supreme Giver of Happiness (*Shankara*) be worshipped with mental accessories."¹⁷²

THE EIGHTH STEP IDENTIFICATION (*SAMĀDHI*)

"When alone the object of contemplation remains and one's own form is annihilated, this is known as 'identification'."¹⁷³ (*Yoga Darshana* 3, 3.)

In contemplation three elements are present: he who contemplates, the fact of contemplating and the object of contemplation. In identification, these three elements cease to be distinct.

The practice of the method of identification with a material object or with a subtle entity gives superhuman powers, but these powers are hindrances on the path of spiritual realization. Identification with the Supreme Reality alone leads to liberation.

"That which we call experience, is but a limited experience subject to error and delusion. The only genuine experience is the mystical experience which gives total knowledge of subtle causes and is beyond the limitations of space and time."¹⁷⁴ (*Yoga-trayānanda*, *Shiva archana tattva*, p. 33.)

Only by identification can we perceive the subtle (*ādhi-daivika*) and abstract (*ādhyātmika*) aspect of things.

"The knot of the heart is untied; all doubts are pierced. In this vision all past deeds are dissolved."¹⁷⁵ (*Yoga Shikha-Upanishad* 5, 45.)

"The light of knowledge, which shines when the impurity of ignorance is dissolved by practise of the steps of yoga, is called the radiance of discernment (*viveka*)."¹⁷⁶ (*Yoga Darshana* 2, 28.)

Then only can supreme reality be witnessed.

There are two degrees in this supreme identification: it can take place with or without the maintenance of individual consciousness, and is thus called *samprajñāta* (with consciousness) or *asamprajñāta* (without consciousness).

"Identification 'while retaining [individual] consciousness' is the cause of Liberation in that, by witnessing the Essence of things, pleasure and pain cease to exist.

The Eighth Step, Identification

"And identification without retaining individual Consciousness is also a means of liberation because it destroys all the traces left by mental activity and allows a man to cross beyond his past."¹⁷⁷ (Yoga Sâra Sangraha, p. 2.)

Identification with individual consciousness is also called "with thought" (sa-vikalpa), or "with root" (sa-mula). In this form the faculties dissolve into the shape of the non-dual principle and there remains no perceived difference between knower and known, although the notion of an individual existence and of the fact of knowing clearly remain.

This conscious identification is further divided into four stages, representing identification on the respective planes of—the reasoning faculty (vitarka-anugama), the thinking faculty (vichâra-anugama), the experience of joy (ânanda-anugama) and the notion of existence (asmitâ-anugama).

The second degree of identification is identification without individual consciousness, also called "without seed" (nir-bija) or without thought (nir-vikalpa). At this stage there remains no place for either an individualized knower or for a particularized knowledge. As salt in water becomes part of the water so the movements of the mind dissolve into the non-dual Principle, the Brahman, and nothing but the Brahman remains to be perceived. This identification without individual consciousness is itself of two kinds: either with the notion of experience (bhava-pratyaya), or, with the notion of a process (upâyav-pratyaya). At this stage there remains no individual support and all mental movements are stilled. This is the "motionless" state (viruddha avasthâ), to be reached through transcendent detachment. The mark of the knowing faculty is no longer discernible and it ends with the complete destruction of the mind in "identification with the Cloud of the Law" (dharma-megha-samâdhi). This stage is also called the "witnessing of the Self" (Atma-sâkshâtkâra); it is the ultimate aim of existence and its fulfilment.

CHAPTER IX

RĀJA YOGA OR THE ROYAL WAY TO RE-INTEGRATION

सर्विन्दा चतुरो वेदान् सर्वशास्त्राणि वेत्ति हि ।

सामस्तु सर्वविधाः संनमस्कृत् विभक्तिं शिरसाः ॥

"The re-integrated being, the yogi, having churned the four Wisdoms (Veda-s) and all Scriptures, enjoy their cream, their essence. The learned get only the butter milk."
(JNĀNASANKALINI TANTRA 51.)

THE movements of the mind are the cause of man's bondage, the action of his intellect is the instrument of his freedom. That particular mode of action by which the intellect stills the movements of the mind is known as 'The Royal Way to re-integration.' This is the highest form of yoga, all other forms being preparatory.

When the agitation of the mind is stilled, supra-mental perceptions or visions appear, and with them comes the perception of the fundamental unity of all that exists; consequently, all things are perceived to be, in their nature, aspects of this unity. If following any river we go down to the ocean in which all rivers unite, we can then go up any river we choose; similarly, if we dive down, into ourselves to that point where all beings are one, we can thereafter enter into the most secret heart of all beings or things of the differentiated world.

THE AIMS OF RĀJA YOGA

The aims of Rāja Yoga are the ultimate ones of every religion. Between different religions, however, there are differences in regard to outward practices.

"He who witnesses the Principle, the Brahman, on the three planes (outer, intermediary and inner) or in whom all mental movements are abolished, is the knower of Rāja yoga."¹⁷⁸

Having thoroughly understood the nature of the body, the mind and the Self, and having established himself in his own immensity,

The Method of Rāja Yoga

the rāja yogi, being the ruler of his senses, becomes master of the moving universe, or physical world. He has control over the body, the inner and the outer senses, and making them work according to the divine will, he shines resplendent as the king of the liberated. He now learns to distinguish the Self from the non-Self, the coiled energy reveals herself to him as the pure form of Nature (Prakriti) and leads him to the Lord of Lords who is qualified Divinity (sa-guna Ishvara). There he becomes identified beyond distinction with the Lord Himself.

The only purpose of Hatha yoga is to render Rāja yoga possible and, except in very exceptional cases, Rāja yoga cannot be successfully achieved without the preliminary training of Hatha yoga, by which, alone, the subtle machinery of our subconscious instincts can be controlled.

"For the sake of Rāja yoga alone is Hatha yoga taught."¹⁷⁸ (Hatha yoga Pradipikā.)

The Yoga Sūtras divide the process of the Royal Way of re-integration into four stages (pāda): that of identification (samādhi pāda), that of practice (sādhana pāda), that of attainment (siddhi pāda) and that of supreme realization (kaivalya pāda).

THE METHOD OF RĀJĀ YOGA

Like the method of Hatha yoga, that of Rāja yoga comprises eight main steps which bear the same names as those of Hatha yoga, but, although they are their equivalents, they are very different, being on another plane. These eight steps are sometimes further sub-divided to make fifteen.

With the help of these steps, the mind is bound (sanyama) to different parts of the body resulting in different forms of knowledge such as knowledge of the spheres (bhuvana jñāna), knowledge of the stellar hosts (tārā-vyūha-jñāna), knowledge of the arrangement of the component parts of the body (kāyā-vyūha-jñāna), and also freedom from hunger or thirst (kṣhūt-pipāsā nivṛtti) and transcendent sight (siddha darśhana). They also lead to the same powers or attainments (siddhis) as Hatha yoga, namely, to be able to grow very small, large, light, heavy, etc. But these powers are considered, especially in Rāja yoga, as great obstacles to further progress.

THE FIFTEEN STEPS (ANGA-S) OF RĀJA YOGA

(1) ABSTINENCE (*yama*)

"Abstinence is the bringing of the senses under control through the knowledge that 'all is the Brahman.' This abstinence should constantly be practised."¹⁸⁰ (Tejo-bindu Upanishad 1, 17.)

"Abstinence is detachment from the body and senses, say the Sages."¹⁸¹ (Trishikhi Brāhmaṇa Upanishad 28.)

(2) OBSERVANCE (*niyama*)

"To direct the mental current towards the basic unity of all things and to divert it from the observation of differences is 'Observance'; therein lies transcendent bliss. It should be practised regularly by the wise."¹⁸² (Tejo-bindu Upanishad 1, 18.)

The instrument of this Observance is meditation on the arch-formula "I am the principle of all things, the Brahman". (Aham Brahma-asmi.)

"This constant inclination towards the Supreme Essence is traditionally known as the 'Observance'."¹⁸³ (Trishikhi Brāhmaṇa Upanishad 29.)

(3) RENUNCIATION (*tyāga*)

"Renunciation of all manifest forms through the contemplating of the Self which is Existence and Bliss is the mode of worship of the great. It smoothly leads them towards liberation."¹⁸⁴ (Tejo-bindu Upanishad 1, 19.)

(4) SILENCE (*mauna*)

"That Silence which ever dwells in inanimate things and whence words and mind fall back having no grasp, should be sought by the yogis. Who can express that which words cannot seize? How can the world be told about that for which there is no word? The Principle, the Brahman, is ever spoken of as 'Silence' because all things are known through their inherent qualities. Not to speak is the silence of children. Other is that of the Knowers of Supreme Reality."¹⁸⁵ (Tejo-bindu Upanishad 1, 20-22.)

From the negative description, "neither this nor that" (*neti neti*), given of him by the scriptures, we see that nothing different from the Self-of-all has reality. It is the complete assurance of this in the mind which is called Silence.

(5) SOLITUDE (*vijāna*)

"That place which is everywhere at all times present (being the basis of all that evolves) and in which, in the beginning, at the end

The Fifteen Steps of Rāja Yoga

or in the middle, there is no living creature, that place [which is their own Self, the yogis] call 'Solitude'." ¹⁸⁶ (Tejo-bindu Upanishad 1, 23.)

(6) TIME (*kāla*)

"By the word Time (*kāla*) is meant [the succession] of instants through which the Creator Brahmā and all other beings are conceived within the non-dual indivisible Supreme bliss." ¹⁸⁷ (Tejo-bindu Upanishad 1, 24.)

(7) POSTURE (*āsana*)

"That (state) in which, without effort, constant meditation on the Principle of all, the Brahman, is possible is called 'āsana'; any change in it destroys the experience of joy." ¹⁸⁸ (Tejo-bindu Upanishad 1, 25.)

"The feeling of indifference towards all things is said to be the highest āsana." ¹⁸⁹ (Trishikhi Brāhmaṇa Upanishad 29.)

THE POSTURE OF ATTAINMENT

"Through 'attainment' can be (reached) the origin of all existence, the non dual support of the spatial Universe. The Realized, who have reached this attainment, are known by the term of Siddha-āsana (the posture of Attainment)." ¹⁹⁰ (Tejo-bindu Upanishad 1, 26.)

(8) THE ROOT CONTRACTION (*mula-bandha*)

"That (Self) which is the root of all worlds and which is the root of the control of the mind should always be sought by yogis, seekers of the Principle. This is called the Root contraction." ¹⁹¹ (Tejo-bindu Upanishad 1, 27.)

(9) THE STRAIGHTENING OF THE BODY (*Deha sāmya*)

"Looking upon all the steps of yoga as equal, dissolve them equally in the Brahman. Without this, to try to straighten the waist or limbs is as (useless as) if they were (the branches of) a dead tree." ¹⁹² (Tejo-bindu Upanishad 1, 28.)

(10) SIGHT (*dṛishti*)

"When seen with the sight of knowledge, the Universe appears filled with the Principle, the Brahman. It is that sight which uplifts, not the looking at the tip of one's nose." ¹⁹³ (Tejo-bindu Upanishad 1, 29.)

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(11) BREATH-CONTROL (*prāṇāyāma*)

"When in the mind and in all perceptions, the single notion of the Principle, the Brahman, persists and all movements are stilled, this is called 'breath-control'." ¹⁹⁵ (Tejo-bindu Upanishad 1, 31.)

"To see the illusory character of the world is called breath-control." ¹⁹⁶ (Trishikhi Brāhmaṇa Upanishad 30.)

"Certainty of the unreality of the world is called breathing-out. The constantly recurrent notion 'I am the Principle, the Brahman', is called 'breath-in'. This notion, become rigidly fixed in the mind is the chalice or holding of the breath. Such is the breath-control of the enlightened, controlling the breath by pressing the nostrils is that of the ignorant." ¹⁹⁷ (Tejo-bindu Upanishad 1, 32-33.)

(12) WITHDRAWAL (*pratyāhāra*)

"Seeing Divinity in all perceptible forms brings delight to the mind and its faculties. Know this as the 'withdrawal' which should be practised every moment." ¹⁹⁸ (Tejo-bindu Upanishad 1, 34.)

"To direct the mental faculties inwards is the withdrawal, O Best of men!" ¹⁹⁹ (Trishikhi Brāhmaṇa Upanishad 30.)

(13) CONCENTRATION (*dhāraṇā*)

"Wherever the mind goes, it sees only the Brahman. This attitude of mind is considered the transcendent concentration." ²⁰⁰ (Tejo-bindu Upanishad 1, 35.)

"To hold the mind motionless is known as concentration." ²⁰¹ (Trishikhi Brāhmaṇa Up. 31.)

Concentration is said to be of two kinds: that on any part of the manifest universe is concentration on Nature (*Prakṛiti Dhāraṇā*), and that on the unmanifest is concentration on the Principle (*Brahma-dhāraṇā*).

(14) CONTEMPLATION (*dhyāna*)

"The one changeless thought 'I am the Principle, the Brahman', with no other notion, is known under the name of 'contemplation' and is the giver of supreme bliss." ²⁰² (Tejo-bindu Up. 1, 36.)

"The exclusive, unmixed thought 'I am He', pure Consciousness, is called 'contemplation'." ²⁰³ (Trishikhi Brāhmaṇa Up. 31.)

There are three stages of contemplation, according to the degree of development of the seeker. They are the religious, mystical and abstract stages. Religious contemplation is contemplation of Divinity manifest (*virāt dhyāna*). Mystical contemplation is contemplation of Causal or Ruling Divinity (*Iśa dhyāna*). Abstract contemplation is contemplation of the Unmanifest Principle beyond cause and effect (*Brahma-dhyāna*).

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(15) IDENTIFICATION (*samādhi*)

"After the changeless, non-dual thought of the Principal shape (Brahma-ākāra) has filled the whole being, and all notion even of thought is forgotten, this stage is called 'identification'."²⁰⁴ (Tejo-bindu Up. 1, 37.)

"When the very notion of contemplation is forgotten, this is known as 'identification'."²⁰⁵ (Trishikhi Brāhmaṇa Up. 32.)

According to the object with which the conscious identifies itself, there are four degrees of identification, namely: Where the object is the principle of material existence (*sthūla bhūta*) the identification is said to be 'of the reasoning faculty' (*vitarka*); Where the object is the principle of subtle existence (*sūkṣma bhūta*) the identification is said to be 'of the thinking faculty' (*vichāra*); Where the object is the principle of sensorial perception (*indriya*) identification is with 'the experience of joy' (*ānanda*); Where the object is the principle of individual existence, i.e. the Supreme Person (*puruṣa*), identification is said to be with the I (*aḥam-kāra*), or with the notion of existence (*asmitā*).

The Yoga Sāra Sangraha describes the four degrees of identification as follows:

(a) VITARKA

"The (seeker) practises concentration, contemplation and identification in relation to the gross form of the object [of his meditation]. He thus can witness all the gross particularities past, future or present, whether near or remote and the qualities and defects of this object, even those which are unheard of or unthought of. This constitutes *Vitarka*, the identification on the plane of the reasoning faculty."²⁰⁶ (Yoga Sāra Sangraha, p. 10.)

(b) VICHĀRA

"Now, after having witnessed the gross form of the object of his meditation, [the seeker] leaves aside the point of view of the gross form and gradually rises to the Nature of the object and, as before, through the three stages of concentration, contemplation and identification he witnesses the subtle shape of the object. This constitutes *Vi-chāra*, identification on the plane of the thinking faculty."²⁰⁷ (Yoga Sāra Sangraha, p. 10.)

(c) ĀNANDA

"Then after witnessing the subtle shape of the object of meditation the seeker again abandons that point of view and, through the three stages of concentration, contemplation upon and identification with the aim of human existence, which is the experience of the intrinsic nature of joy and which dwells in the twenty-four

elemental principles (tattvas), he witnesses the 'shape of joy'. This is called the state of the experience of 'joy' (ânanda) because of the supposed identity of cognition and its object."²⁰² (Yoga Sâra Sangraha, p. 11.)

(d) ASMITÂ

"Having thus gone through the different stages and found the gross, subtle and joy shapes imperfect and having consequently given them up, the seeker attains, in the very same object of his meditation the changeless all-pervading pure consciousness and through it the very nature of the Self. This is known as identification with the notion of Existence (Asmitâ), so named because it appears in the form of the perception "I am distinct from all bodies etc." Since, after cognizing the Self, nothing remains to be cognized, identification with Existence is the final stage. At its highest level this witnessing of the Self is called identification with the cloud of the Law (Dharma megha Samâdhi). And when it arises it appears in the form of a satiation, as regards all cognition, and from the total detachment so engendered arises Un-conscious identification."²⁰³ (Yoga Sâra Sangraha, p. 12.)

CHAPTER X

MANTRA YOGA OR RE-INTEGRATION THROUGH HERMETIC FORMULAE

"THERE are many ways of concentrating the mind; some concentrate it by constantly calling upon my name, their voices flow incessantly like a stream of oil."²¹⁰ (*Ādhyātma-Rāmāyana* 10, 22.)

"Seated on the ground on a mat made of Darbha grass, comfortable and free from all flaws, mentally guarded [against evil influences] repeating the cart and the wheel (i.e. the syllable of Obeisance AUM and the Vyahritis) correctly taking the Lotus posture or the Auspicious posture or even the posture of Prosperity, facing North, closing the nostril with one finger, he should, by drawing in the breath, maintain the Fire [in the triangle formed by the plexus of the Root Centre] and think only of the sound (AUM)."²¹¹ (*Amṛita Nāda Up.* 17-19.)

Every concrete aspect of the manifest world is but name and shape. The reality of the underlying cause, which is permanent, is greater, although less manifest, than its transient more manifest effect. Thus, ether is more real than the visible elements which are but temporary states of polarized ether. The man who falls however, does not grasp ether but the earth. Similarly, in his effort towards liberation man must first take the help of the manifest aspects of Divinity as seen in forms and names. It is with the help of the Divine names and of the principal Word represented by the hermetic formulae, the mantras, as well as by the principal forms represented by mystic diagrams, the yantras, that man can bring under control the mental agitation that hides Supreme Reality from him.

Mantra yoga is usually practised in the form of rhythmic repetition, which is called *japa*, of certain hermetic formulae, with the help of a rosary.

"To gain liberation, the mantra-yogi, seeker of re-integration through hermetic formulae, should repeat the rune of one syllable (AUM), that of two syllables 'soham' (=sah aham, He is I) or 'hansah' (=aham sah, 'I am He'), that of six syllables (AUM, Namah Shivāya), or that of eight letters (AUM, Hram, Hrim, namah Shivāya)."²¹²

THE DIFFERENT MANTRA-S

There are many kinds of mantras, the repetition of which yields most diverse results. The four chief categories are: *siddha* (achieved), *sādhya* (instrumental), *śasiddha* (with achievement), *ari* or *ripu* (enemy).

(1) The "achieved" (*siddha*) mantras are regarded as friends and said to bring desired results within a specified time.

(2) The "instrumental" (*sādhya*) mantras are compared with faithful servants and are said to bring results after a long time.

(3) The mantras "with achievement" (*śasiddha*) are compared with temporary help and bear fruit only according to one's merit.

(4) The "enemy" (*ari* or *ripu*) mantras act as enemies and destroy one's achievements or merits.

"If a *śudra* (a man of the lowest caste) receive the initiation (*vidyā*) from the lips of another *śudra*, he is doomed to hell in the next world and to suffer constant misery in this one." (*Shāktānanda Tarangini*.)

The mantras were composed by a special process by the seers of ancient times who knew the secrets of the power of sounds. Mantras are made by joining together symbolic syllables in accordance with certain laws laid down in the Revealed Scripture of Hermetic Formulae, the *Mantra Shāstra*. The meaning is always multiple and profound, and when the mantras are connected with their origin by an unbroken link of initiation, they are infallible, but a mantra obtained from a book has usually little or no effect.

There are mantras related to all kinds of purposes, the Mantras most prevalent in the present age being those whose enunciation is easy, whose meaning is quickly understood and whose use is not restricted by difficult rules.

The greatest of the mantras is the Syllable of Obeisance *AUM* which represents the highest, the most abstract aspect of Divinity. Whilst repeating it, its meaning is gradually grasped and realization is attained. *Patanjali*, as well as *Manu*, recognize it as the supreme mantra and as the root of the Eternal Wisdom, the *Veda*.

Next in importance to the Syllable of Obeisance come the Vedic verses of *Gāyatri*, which are the mantra of the Eternal Wisdom the *Veda* and to utter which only the twice-born are qualified.

All the results obtained through other forms of yoga are said to be in the present age, more easily gained, through mantra yoga. By merely repeating the mantra relating to a certain Deity, this Deity appears. Rhythmic repetition of a mantra is called *japa*.

The Different Kinds of Japa

"Compared with that of other ritual practices, the effect of the ritual of japa is ten times as great. If done in secret, without outward sound, the effect is one hundred times as great. If done purely mentally a thousand times as great. The four kinds of fire-ritual* and, hence, ritual sacrifices (karma-yajna) are not equal to even one-sixteenth of the merits of the ritual of repeating hermetic formulae, japa-yajna."²¹³ (Manu 2, 85-86.)

THE DIFFERENT KINDS OF JAPA

(1) The daily (nitya) japa is done morning and evening a fixed number of times with the mantra given by the teacher.

(2) The circumstantial (naimittika) japa is done only on festival days or special occasions.

(3) The japa of desired results (kāmya) is done to obtain certain desired results.

(4) The forbidden (nīshiddha) japa is the repetition of a mantra done according to one's fancy without method or observance of rules; it also includes the inaccurate enunciation of mantras, the repetition of mantras obtained from an unqualified teacher, the worship of one deity with the mantra relating to another, the mixing up of mantras, their enunciation without proper knowledge of their meaning or of the method for repeating them, or lack of proper respect while uttering them. A forbidden japa always brings evil results.

(5) The japa of penance (prāyashchitta japa) is done as penance for one's faults or pride.

(6) The unmoving (achala) japa requires a proper seat and accessories. It can be done only by the healthy and strong. This japa brings out the hidden energies and brings deities into one's power. It enables one to help others and is mostly meant for that purpose.

The seat should be a tiger or deer-skin upon which one sits after taking a ritual bath. Mind must concentrate on place and time, and, after doing the contraction of the "Four Directions" (dik bandha), begin the repetition of the appropriate mantra, the number of the repetitions being decided beforehand. The body must remain motionless and the rule of silence be observed.

(7) The moving (chala) japa can be done at all times, whether coming or going, standing or sitting, acting or bearing, giving or taking, sleeping or waking, during sexual acts or performance of

* Vaishvadeva, the oblation to all deities performed before meals; Bali-karma, the sacrifice of living creatures; the daily sacrifice to ancestors (nitya-shrāddha); and the honouring of visitors (atithi-pujana).

other functions—without shyness, by uttering the name of God. All can do it. It knows no limits, or rule. It purifies the voice and gives it great strength. But those who do this japa must avoid speaking lies, nor should they condemn others, speak harsh words, talk nonsense, or too much. This japa brings success and makes the mind always glad, it leaves no room for worry, annoyance, sorrow, pain, ups and downs. He who does this japa is always protected, he makes the pilgrimage of life without effort and reaches supreme reality. All his actions are a ritual, the mind is detached and he knows no fear, being always near God. The Lord himself is the vehicle on this the safest path of yoga.

There is no need for a rosary for this japa, but the adept keeps hidden in his clothing some small objects as reminders in case his mind becomes distracted. These reminders must not be seen by others, nor should his lips move, for this yoga must be kept secret or it loses its power.

(8) The voiced (*vāchika*) japa is said loudly enough for others to hear. It is sometimes discarded as inferior, although it has great merits. This is the first and the easiest method of the yoga of utterance.

In the centres of the subtle body are to be found the seeds of the letters connected with the arch-formulae. By repetition of these arch-formulae, the energies connected with the seed-letters arise and this leads to the "voice attainment" by which great deeds can be performed in the world. This japa is therefore fruitful for worldly interests as well as for the attainment of Supreme Reality.

(9) The whispered (*Upāṁshu*) japa follows the "voiced japa". The lips move and the mouth enunciates the sounds, but so low that no one can hear them but oneself. The mental movements are turned inwards and the mind enters into trance. The limbs grow hot, sight becomes blurred and the mind's movements are blunted as if in a state of intoxication. In this way, the seeker gradually leaves the gross for the subtle world, and the virtues of sounds become apparent. This practice leads to undeviating concentration.

(10) The bee (*bhramara*) japa is murmured like the hum of a bee. It is easy to learn after seeing and hearing someone do it. The lips and tongue need not move and the eyes should be closed. The murmur seems to be located between the brows. This japa makes the breath subtle and produces natural chalice. Breathing becomes slow and feeble, in-breathing is quick and out-breathing very slow. The utterance begins with the in-breathing and one soon learns to say the mantra several times in one breath. It should not be spoken aloud, but should move round in the mind repeatedly like the sound of a flute sustained by the breath. In this

The Different Kinds of Japa

way, the rhythm of the long and short syllables is produced by the breath which begins to act rhythmically from the depths of the basic Centre of the subtle body. This awakens all the Centres. It makes the hair stand on end and one becomes conscious of certain phenomena in the regions of the navel, heart, throat, palate and centre of the brows. The head feels light, memory increases together with the power to grasp ideas. A sort of heat develops in the forehead and skull. An inner illumination appears and outward desires are stupefied like a snake by the charmer's flute. The mind soon dissolves in sound.

There is no better way than the bee japa to produce rapid concentration of the mind. It should be done in quiet surroundings and easily leads to mystic trance. The inner flame increases, divine visions appear and the heavenly world becomes visible.

(11) The mental (mānasa) japa is the very soul of japa. The mantra is not uttered aloud at all, but remains revolving in the mind. The eyes are closed. Meditation on the meaning of the mantra predominates over all other thoughts.

Each formulae has one or several outward meanings to the syllables, but also concealed meanings (kuta-artha). By knowing these, the shapes of the deities worshipped can be made to appear.

First, the japa should be performed by meditating on the qualified aspects of the deity invoked, afterwards on its unmanifest aspects. At the same time, the "inner sound" can also be listened to. This japa leads to great attainments.

(12) The uninterrupted (akhandā) japa is meant for those who have renounced the world. Setting apart only such times as is necessary for food and other functions indispensable for life, the japa should be done continuously.

"When tired of japa, meditate; when tired of meditation, do japa; tired of both, think of the Supreme Self."¹¹⁴

(13) The non-uttered (a-japa) japa is easy, but requires some care. It can be done in many ways and Saints practise it. It requires no rosary.

"His divine form without disguise can be seen pervading all things. 'I am He', 'I am He' (Aham-sah) (the mantra of identification) abides in the body of all beings, at the place where the inward and outward breath (prāna-apāna) unite. It is called the non-uttered repetition (A-japa) [of His name]. Every day, 21,600 times this utterance I am He, He I am (Hamsah—so-aham) rises and falls [with the life-breath]."¹¹⁵ (Brahma-Vidyā Up. 78-79.)

The results of this japa take place when, after long practice, the meaning of the mantra has been integrated within oneself and is thus always present in the mind.

(14) The circumambulatory (pradakshina) japa. Hold a rosary

of rudrāksha or tulasi beads and repeating a mantra, walk around a sacred fig-tree (pippala) or a garden, a temple or holy place, keeping the Supreme Being in mind. This japa brings great attainments and fulfills desires.

THE SIXTEEN STEPS (ANGA-S) OF MANTRA YOGA

Like all forms of yoga, the method of Mantra yoga has several steps; some of these steps are common to the other forms and some have different implications.

Sixteen steps of Mantra yoga is the number usually given, namely:

(1) DEVOTION (*bhakti*) is the first step, the most pertinent and the easiest form of spiritual achievement for the present age of darkness. Its method has nine stages which will be given in a separate chapter on Bhakti yoga.

(2) PURITY (*shuddhi*) is of two kinds, outward and inward (as described in Hatha yoga). Inward purity is the most important in Mantra yoga.

(3) POSTURE (*āsana*) has been described under Hatha yoga, but only the Lotus posture and the Auspicious posture are, as a rule, mentioned in connection with Mantra Yoga.

(4) OBSERVANCE OF THE CALENDAR (*pañchāṅga sevana*). The Hindu calendar is based entirely on astronomical data, and great importance is therefore attached to certain days of the solar and lunar cycles, to eclipses, to the passage of the sun into new signs of the zodiac, etc. Such dates define the days of rejoicing or of fasts and must be strictly observed.

(5) THE WAYS OF CONDUCT (*āchāra*) are three, according to the fundamental qualities of nature. Angelic conduct (*divya-āchāra*) is for the seeker in whom the ascending tendency predominates; the right-hand way (*dakshina-āchāra*) or way of good actions is for the seeker in whom the expanding tendency predominates; while the left-hand way (*vāma-āchāra*), or the way which makes use of the senses as the means of transgressing them, is the way for those in whom the descending tendency predominates. This last way, although very efficient, is, however, always full of danger and as such is not recommended except in special cases. Its technique is explained in the Tantras.

(6) CONCENTRATION (*dhāraṇā*) is of two kinds, outward and inward. Outward concentration is on an external object, a picture, image, symbol, etc. Inward concentration is on the inner world

The Sixteen Steps (Anga-s) of Mantra Yoga

within one's mind. When evoked through concentration, the deity worshipped appears embodied and grants to the worshipper the boons desired.

(7) THE SEARCH FOR DIVINE COUNTRIES (*divya-desha-sevana*). There are sixteen divine countries. These inner countries are the abodes of the deities worshipped and appear to the mind when concentration has borne fruit.

(8) BREATH-CONTROL (*prāna kriyā*) helps to control the movements of the mind; it has been already described under Hatha yoga. When accompanied by the repetition of a mantra, breath-control is of great help in mantra yoga.

(9) GESTURE (*mudrā*). There are gestures to represent each deity which should be practised with the corresponding mantras (see Hatha yoga : Gestures).

(10) WATER OFFERING (*tarpana*) pleases deities and after having offered water to one's chosen deity, water should also be offered to all the divine beings, to the seers and to the Forefathers (pitris). To obtain the fulfilment of particular desires, other substances than water may be offered.

(11) FIRE OFFERING (*havana*) is a means of pleasing the gods and obtaining desired results. Offerings should be poured sixteen times into the fire, uttering the mantra appropriate to one's chosen deity. Then offering should be made to other deities.

(12) RITUAL SACRIFICE (*havi*) appeases the anger of the deities. Preferably, the best of fruits should be sacrificed, but when it is in accordance with the rites prevailing in a man's community, the sacrifice of living creatures, goats, birds, etc., is allowed by certain forms of Hindu ritual. Non-violent sacrifice is, however, always to be preferred. The greatest sacrifice is that of one's own pride, only after it comes that of lust, anger, and the other real enemies of man. These are the higher sacrifices, the sacrifice of life is meant only for those incapable of the higher forms.

(13) RITUAL WORSHIP (*yajna*) is of two kinds, outward and inward. In ritual worship of a deity, whether inward or outward, five, ten, sixteen or twenty-one ingredients are used.

The five ingredients used are : scents, flowers, incense, lamp and food

The ten ingredients used are the above five plus water for washing the feet, (pādya), for aspersion (arghya), for bathing (snāna) and to rinse the mouth (āchamaniya), and honey mixture (madhuparka) to honour a guest on arrival.

The sixteen ingredients are, leaving out the honey mixture, the above plus: invocation (āvāhana), vesture (vastra), sacred thread (upavita), ornaments (bhushana), betel (tāmbula), light (ārati) and prostration (pranāma).

The twenty-one ingredients are the above sixteen plus: welcome (svāgata), posture (āsana), instalment (sthāpana), garlanding (mālya), saluting (namaskāra) and taking leave (visarjana).

There are other forms of ritual worship, of which one is the "Principal ritual worship" (Brahma yajna) which consists in the study of the Scriptures, and another the ritual of worship of the living which consists in giving food, clothing, water to all who possess life.

Those who perform these yajnas gain boundless happiness in this and other worlds.

(14) REPETITION (*japa*) is the repetition of mantras and we have already seen its different forms.

According to the deity worshipped, rosaries are of different materials. The rosary of tulasi seeds is used by devotees of Vishnu, whereas rosaries of rudrāksha seeds are used by devotees of Shiva. The greatness of the tulasi rosary is given in the Shri Agastya Samhitā, Chapter 6, and that of the rudrāksha rosary in the Rudrāksha-jābala-Upanishad.

(15) CONTEMPLATION (*dhyāna*) consists in witnessing within one's mind the shape of the chosen deity.

(16) IDENTIFICATION (*samādhi*). When the meaning of the mantra has been realized, then the mind dissolves into the deity the mantra represents; there remains no notion of a separate seeker, search and sought. With identification the seeker has fulfilled his aim.

CHAPTER XI

LAYA YOGA, OR RE-INTEGRATION BY MERGENCE

ACCORDING to the principle that the individual being and the universal being (vyashti-samashti) are one, all that exists in the universe must also exist in the individual body. All manifestation is based on a fundamental dualism: a male principle, known as the Person (Purusha), and a female principle known as Nature (Prakriti). The Centre in the body where the Person lies is the Lotus-of-a-thousand-petals; the Centre in which Nature-energy, which pervades the universe, is located is the Root Centre at the base of the spine where it lies as if in sleep coiled three and a half times and known consequently as Kundalini, the Coiled.

Laya yoga is that process by which the Nature-energy is awakened and made to rise through the six centres along the central artery of the subtle body from the Root centre at the base of the spinal chord to the Lotus-of-a-thousand-petals at the top of the head where it merges into the supreme Person.

The adept, being freed from the snare of desires and from imagination and volition (Sankalpa-Vikalpa), attains peace in his mind, now freed from all inclination. And to his purified intellect, the ever-realized, self-illuminated, non-dual Essence appears of itself.

"The seeker of re-integration merges his mind, his mental faculties and the breath of life into the object of his contemplation, or into the inner sound."²¹⁶

As we have seen, the inner sound can be made manifest by the practice of breath-control.

"The mind is the master of the senses, the life-breath is the master of the mind, the master of the life-breath is its mergence. The merging of the mind is achieved by [listening to] the inner sound."²¹⁷ (Hatha Yoga Pradipikā 4, 29.)

THE FORMS OF LAYA YOGA

"Shiva the Eternal (Sadâ Shiva) spoke of one hundred and fifty thousand forms of Laya Yoga which exist in the world."²¹⁸ (Yoga Târâvali.)

The four most current practices of Laya yoga consist in listening to the inner sound with the help of four different gestures.

"The attainments of Laya yoga are of four kinds, contemplation with the gesture of the Giver-of-Peace (Shāmbhavi mudrā), hearing of the inner sound with the Bee gesture (Bhrāmari mudrā) enjoying the flow of nectar (rasa) with the Moving-in-the-Void gesture (Khechari mudrā), and enjoying bliss with the Yoni gesture."²¹⁹ (Gheranda Samhitā.)

Of the methods used to reach the merging of the mind, the most important are listening to the inner sound, seeing the light of the Self, and the arousing of the coiled energy. But this last is fraught with danger and must be learnt only from a qualified guide.

The most usual practice of Laya yoga is to listen to the inner sound after midnight, while making the Six-faced gesture (Shanmukhi mudrā), i.e. closing the ears, eyes, nose and mouth with the fingers.

THE STEPS OF LAYA YOGA

The steps of Laya yoga are: abstinences (yama), observances (niyama), physical action (sthula-kriyā), subtle action (sukshma-kriyā), withdrawal (pratāyhāra), concentration (dhāranā), contemplation (dhyāna), merging action (laya-kriyā) and identification (samādhi).

Physical action consists in the practice of sitting postures, gestures, etc. which are, in Laya yoga, identical to those of Hatha yoga.

Subtle action is connected with the rhythm of breathing through the right and left nostrils (svara). Two only of the many kinds of breath-controls given in Hatha yoga are said to be used in Laya yoga.

Withdrawal is connected with the perception of the inner sound.

Concentration is connected with the piercing of the six centres, and the arousing of the coiled energy (kundalini).

The two main instruments of Laya yoga are the hearing of the inner sound (nāda) and the vision of the light of the Self (Ātma-jyoti-darshana).

The hearing of the inner sound (Nāda-anusandhāna vidhi). After performing the inward and outward purifications, enter the place of practice and take one of the postures, facing North if spiritual attainment is desired, East if worldly achievements are wished for. Sit on a prepared seat, used exclusively for the purpose, and keep the head, neck and back straight. Then, concentrating the sight on the region of the navel, remain for some time without blinking. As the breathing decreases, the mind will be-

The Steps of Laya Yoga

come still. After a few days of this practice, the mind will be silent. This is the easiest way of controlling the mind.

"Seated in the Posture of Attainment and keeping the gesture of the Pervader (Vaishnavi mudrâ) (i.e. keeping the eyes wide open without twinkling) the yogi should constantly listen to the inner sound with his right ear. This sound when constantly practised will cover all the outer sounds. [The yogi], with the help of that which is his own, conquers all that is external to him, and reaches the fourth (unmanifest) stage. At first many great sounds are heard, but, with practice, more and more subtle sounds are perceived. At first the sounds are like those produced by the ocean, or by a cloud, a drum, a water fall; then like the sound of a small drum, that of a bell, or of a musical instrument; finally it becomes like the tinkling of bells, a flute, a lute, or a bee.

"Thus are the many sounds heard growing subtler and subtler. Even when the louder sounds, like that of the big drum, are heard, the yogi should keep listening to the subtler ones. The mind should not be allowed to abandon the grosser sounds for the subtler ones or the subtler for the grosser ones, even if it finds it pleasant. It should stick to the sound which pleased it first and dissolve with it. The mind lost in that sound forgets everything outward, and merges itself into the sound, as milk mixes with water, finally to dissolve with it in the ether of consciousness. Controlling his mind, the yogi, by constant practice, becomes indifferent to everything else and is attracted by such sounds as transport him beyond the mind. Leaving all thoughts and all efforts, meditating on sound alone his mind merges into sound."²⁰ (Nâda-bindu Up. 31-41.)

When the mind is stilled, even if breathing remains slightly active, the inner sound soon begins to be heard.

The mind can similarly be controlled by the practice of "fixing with the eyes" (trâtaka). But this presents some risk because wrong practice causes eye-diseases and may even ruin the sight.

"Into the navel and the basic Centre, which is the sixth [Centre] the vital breath should be brought, whereupon the inner sound will of itself arise and, from the inner sound, liberation."²¹ (Yoga svarodaya.)

These sounds can be hair-raising. The head grows giddy, the mouth fills with saliva. But the adept, unheedingly proceeds on his way. Like the bee who, entranced by the honey, cares no longer for the fragrance which had attracted it, so the adept soon forgets the inner sound which surrounds him and merges into the Principle of Word (shabda). Then a sound never heard before rises in the heart and pervades all.

THE VISION OF THE LIGHT OF THE SELF

The adept closing his eyes, contemplates the motionless light on the top of the arrow, emblem of Shiva the Lord of Sleep, which is in the heart's centre where the "unstruck" sound (anāhata) dwells. That light appears like the flame of a lamp which no breeze ever disturbed.

Gradually, from this contemplation in the midst of the unstruck sound, the vision of light rises.

"First to resound is the unstruck Word, and within the sound a light appears, and in that light is the mind."²²² (Goraksha Samhitā.)

Thus the mind of the adept unites to the principle of light (jyotir-maya Brahma) and then merges into the supreme shape, Vishnu the Principal Pervader. The sound then dies away and the mind unites with the Self. Freed from all pain, the adept, united with the supreme light, knows incomparable bliss.

CHAPTER XII

SHIVA YOGA OR RĀJĀDHIRĀJA-YOGA

ALTHOUGH there are no real differences between the last stages of the different forms of yoga, yet the higher yoga, where all external forms and practices are abolished, when considered separately, is spoken of as the "King of Kings" way of re-integration (Rāja-adhiraṇya-yoga) or as Shiva yoga, Re-integration into the Lord of Sleep.

Shiva speaks

"This is called the Arch-yoga (Mahā-yoga) where thou perceivest the Supreme Self, which is eternal joy, in whom there is no deceit, and who is but I, the one Supreme Divinity. Other methods of re-integration spoken of by yogis in extensive treatises do not, taken all together, amount to one digit (Kālā, 1/16th) of this Essential yoga.

"That yoga in which the Liberated being can contemplate the Lord of the Universe is supreme among all yogas."²²⁴ (Kurma Purāṇa II, 11, 7-9, also quoted in Yoga Sāra Sangraha, p. 14.)

The rules of Shiva Yoga are few and simple.

"In a lovely hermitage far from all people, worshipping his guru with assiduity, (the Seeker) should sit in the Auspicious posture (svastika āsana) and meditate."²²⁴ (Shiva Samhitā 5, 204.)

"By knowing the Principles of the End of Wisdom (Vedānta) the living being becomes liberated. His mind too is freed and thus the wise yogi remains without thought."²²⁵ (id. 5, 205.)

"Thus concentrating, he reaches the great Attainment and having freed his mind from all its activities he becomes himself the Total Shape."²²⁶ (id. 5, 206.)

"Ever practising this, the yogi knows no desire. The word 'I' does not exist for him who always sees the Self."²²⁷ (id. 5, 208.)

"What is bondage and what Liberation for him who constantly perceives the fundamental unity. He is most certainly ever Liberated. He is the true devotee whom all the world worships."²²⁸ (id. 5, 208.)

"He thinks I am equally the Living Self and the Supreme Self; leaving all notion of I or Thou he meditates upon the one impartible principle the Brahman. Stripped of all contacts, the yogi then takes shelter in that Seed (i.e. that point limit) in which all attribution and all restriction dissolve."²²⁹ (id. 5, 209-210.)

"In their inner implications there is no difference between Rāja

yoga, the Royal way of Re-integration, and Shiva yoga, the way of re-integration into the Lord of Sleep, the abstract principle. Yet for the worshippers of Shiva, the Lord of Sleep, to enlighten their understanding, these two forms are spoken of separately."²³⁰

"It is necessary for the sake of the worshippers of Shiva to say that such difference exists. Having understood this, the seekers of liberation should begin to practise Shiva yoga."²³¹

The "triad-which-leads-across" (tāraka-traya) is the name given to the understanding and witnessing of the three fundamental qualities, the ascending, expanding and descending tendencies, which are the substance of Nature (Prakriti).

The Shiva āgamas, however, say that the "triad-which-leads-across" refers to the three degrees of devotion to the Lord of Sleep in whom all knowledge of thought form (vritti jnana) should merge until the Shiva principle, the ultimate unmanifest principle, which pervades all things, alone remains.

"Shiva yoga has five parts: knowledge of Shiva, devotion to Shiva, contemplation of Shiva, observance of the austerities connected with Shiva, and ritual worship of Shiva."²³²

"There is no doubt that the man who does not worship Shiva is an animal and remains endlessly wandering in the cycle of existences."²³³

"The worship of Shiva is of two kinds, outward and inward. The inner worship is the more important but arises from the outer worship."²³⁴

"Just as the larva which associates with the bee, itself in the end becomes a bee, so the man who realizes unity with Shiva through Shiva yoga himself becomes one with Shiva."²³⁵

"The living being, who is freed from the defects of lust, anger, fear, error, greed, passion, birth, death, cupidity, melancholy, laziness, hunger, thirst, desire, shyness, fear, pain, temper, and excessive gladness is called Shiva."²³⁶ (Yoga Shikhâ Up. 10-11.)

Part III

OTHER FORMS OF YOGA

CHAPTER XIII

KARMA YOGA OR RE-INTEGRATION THROUGH ACTION

THINKING that proper action is a duty, the constant application of the mind to the actions ordained [by the scriptures] is Karma yoga, Re-integration through action."²³⁷ (Trishikhi Brâhmana Up. 25-26.)

"Worshipping Him with his proper actions, a man attains realization."²³⁸ (Bhagavad Gitâ 18, 46.)

The outward aspect of all religion, that is, its moral and ritual aspects, are based upon right action. Although from the point of view of transcendent knowledge no action can in itself be considered as right or wrong, and, to attain illumination, all action must in the end be abandoned, yet so long as we remain living beings we are bound to some form of action even if only functional. "For no man, even for one instant remains without acting; all beings, born of Nature and ruled by the three fundamental tendencies are bound to action."²³⁹ (Bhagavad Gitâ 3, 5.)

We have to maintain a distinction between the actions that lead us towards the goal of re-integration, which may be termed right actions, and those actions which lead us away from the goal, and which may be termed wrong, and the indifferent actions.

Actions have both immediate visible results and results that are not immediately perceptible; it is therefore only by a complete understanding of human destinies in this and other worlds that we can determine which action is ultimately right. To determine this is the object of all those religious scriptures which explain both in the field of morals and ritual the ultimate results of actions.

"Actions, good, bad or indifferent, are determined in the Eternal Wisdom, the Veda, and not by worldly wisdom, for the Eternal Wisdom sprang from Divinity and to understand it is beyond the capacity of the most learned."²⁴⁰ (Bhâgavata Purâna 11, 3, 13.)

Although the greater part of revealed and traditional Hindu scriptures deal with right or wrong action, one small part of them is considered to contain the essence of Karma yoga; and this is the Bhagavad Gitâ, in which the Lord Krishna himself explains the necessity of right action without regard or desire for immediate results. The receiver of this message is Arjuna, the royal knight,

who, having to face a fratricidal war, is tempted to renounce action and leave the world to its fate.

The secret of re-integration through action is in the performance of right action for its own sake, i.e. namely without caring about its immediate or apparent results.

"Thus shalt thou be released from the bonds of actions, fair or foul of fruits; and, liberated by means of the method of re-integration which is renunciation of action, thou shalt attain Me."²⁴¹ (Bhagavad Gitā 9, 28.)

"Know Yoga to be an insentient state where the mind dissolves without pretence. Firmly set in this yoga thou mayest perform actions, but not if thou hast no liking for them."²⁴² (Akshi-Up. 2, 3.)

CHAPTER XIV

JNĀNA YOGA OR RE-INTEGRATION THROUGH KNOWLEDGE

IN the method of re-integration through Knowledge the mind is ever bound to the ultimate end of existence which is Liberation. This method leads to all attainments and is ever auspicious."²⁴³ (Trishikhi Brāhmaṇa Up. 26-27.)

In this way of re-integration, the seeker starts from the gross body and lower mind and by the process of understanding passes successively through the subtle, causal, arch-causal, supra-arch-causal (atī-mahā-kāraṇa) planes until he realizes the Supreme Self as distinct and aloof from all forms, and merges into it.

"What is there to be known apart from Him by whom all that exists is known?"²⁴⁴ (Yoga Pradīpa 3, 17.)

To know the supersensible and spiritual (ādhidaivika and ādhyātmika) shape of things, identification is the only means. Hence the way of knowledge is closely bound to that of Identification.

"When the knot of ignorance breaks in their hearts, all doubts vanish, and, witnessing Him, all their actions from beginningless time are dissolved."²⁴⁵ (Yoga Shikṣā Up. 5, 45.)

For adepts of the way of Knowledge

identification is their ritual of purification,

identification is their repetition of Divine names (japa),

identification is their ritual sacrifice,

identification is their practice of austerities."²⁴⁶

(Rāma Gītā 8, 46.)

for identification is the only way to true knowledge.

THE SEVEN STAGES OF KNOWLEDGE

The process of this realization is through the seven stages (bhūmi) of knowledge.

Whilst passing through these seven stages of Jnāna yoga, four states of mind and four obstacles have to be faced. The four states of mind are: the dispersed state (vikṣiptatā), the past approach (gatāyutā), the grasped state (ślishtatā) and the merging state (sulinatā). The four obstacles are: inactivity (laya), dispersion (vikshepa), dullness (kashāya) and enjoyment of the practice (rasāsvadana).

Knowledge is of two kinds: with, or without object (*sa-vishaya-a-vishaya*). That which binds the mind and prevents its flight towards Divinity is the "object" (*vishaya*) (from the root "si" to bind). When the nature of "objects" has been understood, one turns towards Divinity and then comes knowledge without objects.

"The arch-seers have spoken of seven stages (*bhumis*) of knowledge. Of these, the first stage is known as good-will (*shubha-ich'hā*), the second as reflection (*vichārana*), the third as subtlety of mind (*tanu-mānasā*); the fourth is the perception of reality (*sattva-āpatti*), the fifth is freedom from leaning towards the world (*asansakti*), the sixth is the disappearance of visible forms (*padārtha-abhāvani*), and the seventh is the entering into the fourth state, the unmanifest, (*turyagā*)."²⁴⁷ (*Vedānta Siddhānta darshana* 190-192.)

(1) GOOD-WILL (*shubha-ich'hā*)

"That desire for liberation which appears as a result of the discrimination between the permanent and the impermanent and lasts until the result is attained, is 'good-will'. "²⁴⁸

(2) REFLEXION (*vichārana*)

"Inclination of the inner faculties to hear and ponder near a true guide (*guru*) the words of the Transcendent Wisdom, the Vedānta, is 'reflexion'. "²⁴⁹

(3) SUBTLETY OF MIND (*tanu mānasā*)

"Concentrating the mind by regular practice of meditation, and by this means rendering it capable of grasping subtle things, is 'subtlety of mind'. "²⁵⁰

At this stage, the subtle nature of things is grasped as well as the impermanence of the five elements.

In these first three stages of the way of Knowledge the living being and the Supreme Principle are clearly perceived to be distinct. These stages are therefore spoken of as the instrumental stages (*sādhana bhumi*), and the yogi in these stages is called the seeker or *sādhaka*.

"In these three stages, only qualification for knowledge to arise is acquired, but knowledge itself is not attained."²⁵¹ Yet, since these preliminary stages are essential for the approach to knowledge, they are not spoken of as forms of ignorance, but are already counted as stages of knowledge.

"At this stage the seeker does not acquire qualification for any form of action other than knowledge, but is qualified for knowledge alone."²⁵²

The Seven Stages of Knowledge

(4) PERCEPTION OF REALITY (*sattva-âpatti*)

"The actual experience, without a shadow of doubt of oneness with the Self, the Principle of all, is the 'perception of reality'."²³²

At this stage, the world is still perceived and all the functions of the body and the inner faculties still remain at work, but the world which the man in the power of illusion (*mâyâ*) sees as reality now appears to him illusory.

This stage is compared with the state of dream. The adept at this stage is called "knower of the Principle" (*brahmavit*). The arch-formula representing this stage is "*Aham Brahma-asmi*" "I am the Principle, the Brahman."

(5) FREEDOM FROM LEANINGS TOWARDS THE WORLD (*asansakti*)

"Through the silencing of the mind brought about by the practice of conscious (with thought, *savikalpa*) identification, the state of unconscious (without thought, *nirvikalpa*) identification is attained. This is known as the state of 'freedom from leanings towards the world'."²³⁴

Because the feeling of not being different from the Principle, the Brahman, appears at this stage, it is known as the stage of sleep (*sushupti bhumi*). The manifest world is forgotten, yet from time to time the adept awakens and, if asked for it, is able to give advice. He also performs the actions necessary for the maintenance of the body.

"The yogi at this stage still awakens by himself."²³⁵ He is then known as the "greater knower of the Principle" (*Brahma-vidvara*).

(6) THE DISAPPEARANCE OF VISIBLE FORMS (*padârtha abhâvani*)

"Long oblivion of the throbbing of the universe resulting from aptitude gained by the practice of the 'freedom from leanings towards the world, is called the 'disappearance of visible forms'."²³⁶

In this stage all individual mental activities dissolve. It is said to be the stage of profound sleep (*gâdha sushupti*). The yogi now no longer wakes by himself nor does he perform the actions necessary for the maintenance of life. But still

"at this stage, the yogi wakes when instigated by others",²³⁷ if food be placed in his mouth, his teeth and tongue go through the action of eating. The adept is then known as the "greatest knower of the Principle" (*Brahma-vidvariyan*).

(7) THE ENTERING OF THE FOURTH, THE UNMANIFEST STAGE (*turyagâ*)

"Immersed in knowledge of the Principle, the Brahman, no longer is there notion of any other thing."²³⁸

"From this stage the yogi never wakes, either of his own accord

or at another's instigation. He remains for ever wandering in the delight of the knowledge of the Absolute."²⁶⁹

At this stage the adept is known as the supreme knower of the Principle (Brahma-vidvāriṣṭha).^{*} He is neither alive nor dead. His body is then immured in a seated posture in a small chapel where it usually remains for many years without decaying.

* These seven stages are described with more details in the Akṣhi Upaniṣad (4 to 42).

CHAPTER XV

BHAKTI YOGA OR RE-INTEGRATION THROUGH LOVE

"WITHOUT loving a thing, that is, making it the sole object of one's devotion, one cannot really know it. Hence the whole world constantly worships—the scientist worships, the philosopher, the artist, all constantly worship. The heart which does not worship that which deserves worship is called ignorant."²⁴⁰ (Yogatrayānanda, *Shivārcharana tattva*, p. 89.)

"O Son of Kunti! Whatever be thy work, whatever thine eating, thy rituals of sacrifice, thy charities, thy austerities, make thou of it an offering to me."²⁴¹ (Bhagavad Gītā 9, 27.)

"It is not through the scriptures of Eternal Wisdom (Veda) nor through austerities nor through almsgiving, nor through sacrificial rites that thou mayest reach me. But through unswerving devotion alone, O Arjuna of great austerities! I may be known and seen in essence, and entered."²⁴² (Bhagavad Gītā 11, 53-54.)

"He who exists beyond the created world, beyond the reach of the mind, is gained through devotion."²⁴³ (Angirasa Daiva Mimāṃsa Darshana, *Rasa pada*, sutra 5.)

"It is devotion which leads to liberation."²⁴⁴ (id., sutra 22.)

"Even the last-born (the lowest beings) are qualified for the way of Love, all are equal for initiation into it."²⁴⁵ (id., sutra 36.)

"Devotion, even though not very steady, brings a man to the heaven of the deity worshipped."²⁴⁶ (id., sutra 38.)

"Love is the easiest means for spiritual realization."²⁴⁷ (Shri Tārada bhakti sutra 58.)

"Devotion leads to liberation. The supreme Person (purusha) is in the power of the devotee."²⁴⁸ (Māthar shruti.)

"The man who serves me with undistracted effort of Bhakti yoga, crosses beyond the qualities and attains principal identity."²⁴⁹

"Having attained principal identity, his soul is immersed in joy; he knows neither anxiety nor doubt, he sees all beings with an equal eye and achieves transcendent love towards me."²⁵⁰

THE NINE STEPS OF LOVE

The method of re-integration through love, Bhakti yoga, is considered a part of the re-integration through hermetic formulae, Mantra yoga. Its nine steps are given in the Vishnu purāṇa by Prahāda, the greatest of devotees. The steps are: (1) listening (*shravanam*), (2) singing of praise (*kirtanam*), (3) meditation (*smaranam*), (4) worship of the feet (*pāda sevnam*), (5) ritual worship (*archanam*), (6) obeisance (*vandanam*), (7) to be a slave (*dāsyam*), (8) to be a friend (*sakhyam*), (9) self-surrender (*ātma-nivedanam*).

"The way of love follows successive steps and is like a ladder."²⁷¹ (Aṅgiraśa Daiva mīmāṃsa, sūtra 11.)

(1) LISTENING (*shravanam*): is the first step on the Way of Love.

"Burning fire reduces to ashes the pyre of wood, love for the Supreme Essence completely destroys the sins of the adept. The name of Krishna the charming enters the ear of his lovers. Shaking the lotus of the heart he purifies it from all sins as the cool season makes the water pure."²⁷²

(2) SINGING OF PRAISE (*kirtanam*)

"I dwell not in the supreme heaven, nor yet in the heart of yogis, but there, where devotees of me sing my praise, do I dwell."²⁷³

(3) MEDITATION (*smaranam*)

"For the adept ever re-integrated, who with no other thought always and everlastingly remembers me, I am easy to win, O Son of Kuntī."²⁷⁴ (Bhagavad Gītā 8, 14.)

(4) WORSHIP OF THE FEET (*pāda sevnam*)

"Like the waters of the Ganges which spring from the divine feet, the ever-rising desire to worship His feet cleanses in one instant the dirt accumulated through endless births in the mind of the doers of penance."²⁷⁵

(5) RITUAL WORSHIP (*archanam*), (6) OBEISANCE (*vandanam*), (7) TO BE A SLAVE (*dāsyam*), (8) TO BE A FRIEND (*sakhyam*) and (9) SELF-SURRENDER (*ātma nivedanam*)

"In the state of love and self-dedication, the mind surrenders itself to the divine feet, speech to the singing of his praise, the hands surrender to the cleaning of his temple, the ears to listening to divine tales, the eyes to contemplation of his image, the limbs to contact with his devotees; smell surrenders to the incense before

The Way of Transcendent Love

his lotus feet, the tongue in tasting of the offerings; the feet surrender in pilgrimages to his sacred places, the head surrenders in bowing before his feet and all desires surrender to being his slave."²⁷⁶ (Shrimad Bhāgavata 9, 4, 18-20.)

There are two further forms of Bhakti yoga: the way of passionate attachment (*rāga-ātmikā-bhakti*) and the way of transcendent love (*parābhakti yoga*).

THE WAY OF PASSIONATE ATTACHMENT (*rāga-ātmikā-bhakti*)

"That form of devotion which makes use of emotions and brings joy and peace is called the Way of Passionate Attachment."²⁷⁷ (Angirasa daiva mimāṃsa, sutra 12.)

"Ever meditating and proclaiming Hari* the Remover of pain, who removes the burden of sin, each hair of the body of the devotees rises in an ecstasy of love."²⁷⁸ (Shrimad Bhāgavata 11, 3, 31.)

"Meditating on the Supreme Shape, lovers of the supernatural will laugh and cry, will be filled with delight, they will recite, talk, sing, dance, or play the divine tales, or, lost in the delight of seeing His shape, they will be silent."²⁷⁹ (Shrimad Bhāgavata 11, 3, 32.)

In the process of passionate attachment there are eight "pure signs of emotion" (*sāttvika bhāva*). These are: Stupor (*stambha*), perspiration (*sveda*), hair-raising (*romancha*), difficulty in speaking (*svara bhanga*), trembling (*kampa*), change of colour (*vaivar-nya*), tears (*ashru*) and fainting (*pralaya*).

THE WAY OF TRANSCENDENT LOVE (*parā bhakti yoga*)

All methods of re-integration lead to the same one result in the higher spheres, and "transcendent love" is therefore the same as "knowledge of the intrinsic shape" (*svarupa-jñāna*). "Motionless identification" (*nirvikalpa samādhi*) and "transcendent detachment" (*parā-vairāgya*) also refer to the same stage.

At this stage, the devotee sees the whole universe animate or inanimate, as pervaded by Divinity. It is at this stage that he experiences the reality of the arch-formulae "Thou art that" (*tat-tvamasi*), "All this is but the Principle, the Brahman" (*sarvam khalu-idam Brahma*), and so on.

* Vishnu.

"He who with his whole being sees Divinity in all existing things and all things in Divinity, stands highest among the devotees of the Lord."²⁸⁰ (Shrimad Bhâgavata.)

"Re-integrated into the Self, he who perceives the common essence in all things, beholds the Self in all things and all things in the Self."²⁸¹ (Bhagavad Gîtâ 6, 29.)

There are four degrees of realization through love: Residing in the same world as the Beloved (sâlokya), Being near to the Beloved (sâmipyâ), Having the same shape as the Beloved (sârupyâ) and Being one with the Beloved (sâ-yujyâ).

CHAPTER XVI

KUNDALINI YOGA

THE method of re-integration through the awakening of the "coiled energy" is explained in the tantras, the "Rules of Earthly Wisdom" and also in part, as we have seen, in the treatises of Hatha yoga.

Kundalinī yoga uses the eight steps of yoga: observances, abstinences, etc., but adds seven further steps, namely, purification (shodhana), courage (dhriti), steadiness (sthiratā), endurance (dhairya), subtlety (lāghava), direct evidence (pratyaksha) and thought-less identification (nirvikalpa samādhi).

ASPARSHA YOGA

"The method of re-integration through non-touching, asparsha, is difficult for all yogis to understand. The yogis who fear this from which no fear is to be had are afraid of it."²⁸² (Gaudapadiya kārīkā, 39.)

Shankarāchārya in his commentary on this verse says: "This method of re-integration through non-touching is the name given to the practice of remaining aloof from all contacts, that is, from all ties. It is well-known in the Upanishads and has been described in many places. For him who is not conversant with the knowledge obtained through the Vedānta, 'the End of knowledge', this is hard to understand (durdarśah)."

This re-integration through non-touching is free from all fear and yet yogis are afraid of it. They fear that through the practice of this yoga, they may destroy their own self. But it is a lack of discernment in these yogis that makes them wrongly believe that by uniting with the non-dual Essence, their own self will be destroyed.

The principle of untouchability is given a great place in the life of Hindus. Contact with things and people is said to affect, pollute or purify our being. One should avoid contact not only with people of unclean habits and professions but even at certain times or circumstances with people of one's own family. The adept of the method of re-integration through non-touching avoids contact with any living being.

"The pleasures which are based on touch are the source of suffering, they have a beginning and an end, O Son of Kuntī! hence the wise do not delight in them."²⁸³ (Bhagavad Gītā V, 22.)

Yogis remain aloof from them, using non-touching as a means. Then only can they rise above virtue and vice, witness the Self and be freed from fear.



Part IV

INITIATION—MODE OF LIVING—
OBSTACLES

CHAPTER XVII

THE GUIDE (GURU) AND INITIATION

A GUIDE is essential at every stage of the practice of yoga. He alone can distinguish real from illusory experience and avert accidents which may happen when the senses are withdrawn from external perception. In several forms of yoga, he is also the giver of initiation and is like the spark which changes the wick and oil into a living flame.

Although from one point of view the true guide is ultimately God himself, and, from another point of view, every man is his own guide, yet, except in rare cases, a true guide incarnated as a distinct human being yet connected with the seers of the first ages by an unbroken chain of initiation is essential for the attainment of knowledge. Only a man who has himself realized identification (*samādhi*) and witnessed the real nature of the Abstract Principle spoken of as the Giver of Happiness (*Shankara*=*Shiva*), and who has thus come to know all things and all modes of knowledge, can be a true guide.

In re-integration by merging, *Laya yoga*, as taught by the *tantras* it is only through the kindness of the guide that the coiled energy is able to awaken. First the guide gives the initiation by touch (*sparsha dikshâ*), and, later only, the divine (*divya*) initiation to his disciple. When the disciple receives the initiation, he sees instantaneously the coiled energy awaken and his body become resplendent. The guide, having performed the "descent of the energy" (*shakti pāta*) touches the invisible eye of the centre of extreme purity between the brows, and the disciple experiences illumination.

Knowledge which at great pains is gained through the patient practice of *Hatha yoga*, may be experienced in a flash by the grace of a true guide.

The *Advaya tāraka Upanishad* 14-18 defines the guide as follows:

"The teacher is he who knows the Eternal Wisdom, the Veda, who is devoted to the All-Pervader Vishnu, who knows not arrogance, who knows the method of yoga, ever stands upon yoga and has become yoga itself; who is pure, who is devoted to his teachers and who has witnessed the Supreme Person, *Purusha*. He who possesses all these virtues is called a 'dispeller of darkness', a guru."

"The syllable 'gu' means darkness, the syllable 'ru' means

dispeller; he is therefore called a 'guru' because he dispells darkness."

"The guru is the Supreme Cause, the guru is the ultimate destiny, the guru is transcendent sapience, the guru is the supreme resort, the guru is the final limit, the guru is the supreme wealth. Because he teaches 'That' (the Supreme Essence) the guru is most great."²⁸⁴

"Only that knowledge which issues from the lips of the guru is alive; other forms are barren, powerless, and the cause of suffering."²⁸⁵ (Shiva Samhitā 3, 11.)

"Those who worship knowledge try to please their guru. Knowledge so gained at once yields results."²⁸⁶ (id. 3, 12.)

"The guru is one's father, one's mother, one's deity, of this there is no doubt. Hence one should serve him in actions, mind and words. From the guru is obtained all that is good for one self. Hence should a man ever serve the guru. Nothing worth while can be gained by other means."²⁸⁷ (id. 3, 13-14.)

Initiation is given by degrees. The form of yoga for which a man is qualified depends upon his development.

"For those desirous to ascend (Ārurukshu), the ways of Ritual action and of Knowledge are advisable; for those who have ascended upon the tree of yoga (yoga-ārudha) the ways of Knowledge and Renunciation."²⁸⁸ (Garuda purāṇa.)

"Yogis are of three kinds, the worldly (Bhautika), the intellectual (Sāṅkhya) and the ascetic (Antyā-shramin, 'taking shelter in the Ultimate', i.e. Supreme Discernment=Parama-hansa) who has realized the higher aspect of yoga.

"The first contemplates the gross elements, the second contemplates the Imperishable (Akshara) [aspect of Divinity] and the third has been said to contemplate the Supreme Divinity (Parama Ishvari)."²⁸⁹ (Matsya and Kurma Purāṇas, quoted also in Yoga Sāra Sangraha p. 13.)

THE DIFFERENT TYPES OF SEEKERS

(Sādhaka-s)

There are four kinds of seekers, the feeble, the average, the superior and even the supreme one. This last, the highest, is alone able to cross beyond the ocean [of the manifest world]."²⁹⁰ (Shiva Samhitā 5, 15.)

(1) THE FEEBLE SEEKER (*Mridu Sādhaka*)

"The feeble seekers are those who lack in enthusiasm, are stupid, criticize their teacher, are rapacious, inclined to bad

The Different Types of Seekers

actions, eat much, are in the power of women, unstable, cowardly, ill, dependent, harsh in words, of weak character or lack in virility.

"The guru should know that they are qualified for Mantra yoga only, and that, with much effort, they can reach attainment in twelve years."²⁰¹

(2) THE AVERAGE SEEKER (*Madhyama Sādhaka*)

"Of even mind capable of bearing hardship, wishing to perfect his work, speaking gently, moderate in all circumstances, such is the average seeker. Having recognized him, the guru should teach him Laya yoga which gives Liberation."²⁰²

(3) THE SUPERIOR SEEKER (*Adhimātra Sādhaka*)

"Of stable mind, capable of Laya yoga, independent, virile, noble, merciful, forgiving, truthful, brave, young, respectful, worshipper of the feet of his teacher, intent on the practice of yoga, such a one should be known to be a 'superior seeker'.

"He will reach attainment after six years of practice. The guru should teach this forceful man Hatha yoga with all its limbs."²⁰³

(4) THE SUPREME SEEKER (*Adhimātratama Sādhaka*)

"Of great virility and enthusiasm, good looking, courageous, learned in the scriptures, studious, sane of mind, not melancholy, keeping young, regular in food, having his senses under control, free from fear, clean, skilful, generous, helpful to all, qualified, firm, intelligent, independent, forgiving, of good conduct and character, keeping his good deeds secret, of gentle speech, believer in the scriptures, worshipper of gods and his guru. Having no desire for other people's company, free from serious disease, such a one should be the supreme seeker qualified for all the forms of yoga. He will reach attainment within three years, without a doubt."²⁰⁴ (*Shiva Samhitā* 5, 23-27.)

CHAPTER XVIII

RULES RELATING TO FOOD AND MODE OF LIVING

THE yogi should be freed from household worries. He should therefore preferably beg his food. Yet he must be very cautious that this food is pure and conforms with the rules of yoga. Hence "the best way of sustaining his body is for the yogi to beg his food from the highest kind of householders, i.e. the yogi must only go to the home of those who are believers, humble, of controlled mind, learned in the scriptures and saintly."²⁰⁵ (Mārkaṇḍeya Purāṇa 41, 8-9.)

Eating for the yogi, is an important ritual.

"Rice-gruel, butter-milk, milk, barley, fruits, roots, saffron, porridge, oil cakes and raw gram flour (sattu); these foods are good for the yogi and lead to Attainments. Hence they should be eaten with concentrated mind and devoted care."²⁰⁶ (Mārka. Purāṇa 41, 11-12.)

Each morsel of food should be dedicated to one of the five main vital energies.

"Having first drunk water once, keeping silent and with mind concentrated, the first [morsel should be eaten] as an offering to the Life breath, [by uttering 'Prāṇāya svāhā' 'In oblation to the Life-breath']. Similarly, the second [morsel is offered] to the Excreting vital energy, Apāna, [by uttering 'Apānāya svāhā' 'In oblation to the Excreting vital energy']. The third [morsel is offered] to the Digesting vital energy, Samāna, [by uttering 'Samānāya svāhā' 'In oblation to the Digesting vital energy']. The fourth [morsel is offered] to the Coughing vital energy, Udāna, [by uttering 'Udānāya svāhā' 'In oblation to the Coughing vital energy']. And the fifth [morsel is offered] to the Circulation vital energy, Vyāna uttering 'Vyānāya svāhā' 'In oblation to the Circulation vital energy'].

"In this way, bowing respectively [to the five vital energies] one after another, he should eat all the food. Then, drinking water again and cleansing his mouth, he should touch his heart."²⁰⁷ (Mārka. Purāṇa 41, 13-15.)

The Yogi must always lead a moderate and regulated life.

"He should eat ghee, milk, sweets, betel leaves, prepared without lime, camphor, cardamum. He should speak gently without hard words, dwell in a lovely place, wear little clothing but of fine

Rules Relating to Food and Mode of Living

quality. Ever listening to metaphysics (Vedānta) he should live in a house but without attachment, ever singing the Divine name and hearing musical sounds. He should be courageous, forgiving, ascetic, clean, observing the rules of modesty, serving his guru, ever living a well-regulated life."²⁹⁸ (Shiva Samhitā 3, 40-42.)

CHAPTER XIX

THE MAIN OBSTACLES

समासो विषयान्ते तु किन्तान्नाशानि वै यताम् ।

"In the process of identification powerful obstacles arise."

(YOGA DARSHANA)

THE only aim of yoga is total re-integration; any other aim or tendency, be it worldly, religious, moral or intellectual, is therefore an obstacle to yoga.

The obstacles to yoga are classified into three main categories as pertaining to the three main sources of attachments in man and being, therefore, the causes of his bondage; these three classes of obstacles are connected with Enjoyment, Religion and Knowledge.

(1) THE OBSTACLES OF ENJOYMENT

"Women, couches, comfortable seats, clothes, wealth or its pretence, betel-eating, carriages, the splendour and magnificence of kings, gold, silver and copper even, jewels, fragrant woods, cows, learning, theological discussions, dancing, songs and ornaments, flutes, lutes and drums, riding elephants and horses, all these are the obstacles of enjoyment."²⁰⁰ (Shiva Samhitā 5, 3-5.)

"Ritual purifications, worship, sacrificial rites, mystical ecstasy, fasts and observances, silence, control of the senses, objects of meditation and meditation itself, sacred formulae, charities, fame, building of cisterns, wells, tanks, temples and parks [to gain merit], ritual sacrifices, long periods of penance (chāndrāyana)* mortifications, pilgrimages: all these are obstacles under the garb of religion."²⁰⁰ (Shiva Samhitā 5, 6-8.)

"Desire for the society of saints, attempts to avoid the sinful, making the life-breath to penetrate where it does not normally enter, counting the long or short timings of breathing exercises, thinking of the shape which dwells in the body, and of the Shapeless in that shape, and thinking further that in the Shapeless dwells the Principle, the Brahman, and thus silence the heart. All these are but obstacles in the form of Knowledge."²⁰¹ (Shiva Samhitā 5, 12-13.)

In the practice of yoga nine main obstacles are envisaged which are those which directly disturb the mind.

* A sort of fast lasting for a month.

The Main Obstacles

"The obstacles which distract the mind are: ill-health, material difficulties, lack of conviction, irregular life, laziness, lack of enthusiasm, wrong ideas, lack of success and instability."³⁰² (Yoga Darshana I. 30.)

- (1) ILL-HEALTH (*vyādhi*) is due to the excess or scarcity of some of the constituent elements of the body. When the body is in such a state, the main tendencies of all the faculties is to recreate a balance and they cannot then be fully oriented towards the aims of yoga.
- (2) MATERIAL DIFFICULTIES (*styāna*) is that obstacle when the mind, although it has a real desire for the practice of yoga, is yet unable to undertake it because of the thought that the time or place are not suitable.
- (3) LACK OF CONVICTION (*sanshaya*) consists in feeling uncertain as to whether the claims of yoga are justified and whether its practice leads to salvation or to something else, etc.
- (4) IRREGULAR LIFE (*pramāda*) consists in practising yoga without paying proper attention to the rules, without proper knowledge or carelessly.
- (5) LAZINESS (*ālasya*) is that state when the body is made heavy by excess of lymph, or when the mind is weighed down by the descending tendency (*tāmāsa*) and one does not feel inclined to the practice of yoga.
- (6) LACK OF ENTHUSIASM (*avirati*) is that state when, living in contact with the objects of the senses, one forgets their evil qualities and feels attracted towards them and towards pleasure.
- (7) WRONG IDEAS (*bhrānti darshana*) OR WRONG KNOWLEDGE (*viparyaya jñāna*) arise when one begins to think that the means taught by the true guide, the sat-guru, or by the scriptures of yoga are not the proper means.
- (8) LACK OF SUCCESS (*alabdha bhūmikatva*) is when the seeker is for some reason or other unable to succeed in reaching a particular stage of yoga in spite of apparently doing the proper practice.
- (9) LACK OF STABILITY (*anavasthitva*) is to have succeeded in reaching a certain stage of yoga, and to fail to be able to maintain oneself there for a given time on account of surprise or inadvertence, ignorance or forgetfulness.

THE SECONDARY OBSTACLES

There are also five secondary obstacles (*upavighna*).

"Physical pain, melancholy, unsteady limbs, irregular in- and out-breathing, are the companions of the distractions of the mind."²⁰³ (*Yoga Darshana* 1, 31.)

In addition to the above obstacles, the following are also counted; unregulated eating and sleeping, breaking the rules of chastity, having an impostor as guide, disregard of one's true guide, atheism, a desire for physical Attainments, the belief that the gain of a few Attainments means full realization, having rituals performed by others, pretension to being oneself a guide.

The yogi has always to beware of the presence of these obstacles. The yoga *Vāshishtha* says that:

"Until, by steady practise of one of the methods (*tattva*), the mind has not fully been conquered, desires dance in the heart like ghosts at midnight."²⁰⁴

Besides

"The yogi should give up completely the eating of acid, astringent, pimented, salty, mustardy or bitter foods, as well as much moving about, early morning bath, oil burning, stealing, violence, hostility to people, pride, lack of straightforwardness, fasts, speaking lies, passion, causing pain, sexual intercourse with women, approaching or using fire, speaking much sweet or harsh words and eating too much."²⁰⁵ (*Shiva Samhitā* 3, 36-38.)

Part V

APPENDICES

प्राणायाम



THE SUBTLE CENTRES AND CHANNELS OF THE BODY
 With permission from "Kalyan" Cornthorpe.

APPENDIX A

THE SUBTLE BODY

The division of the human being into a body and a soul is quite insufficient to explain the structure of the human being. The Hindus consider that three main elements contribute to the formation of a living being. They are the Self or spirit, the subtle body and the gross body.

The Individual Self, or Atman is a fragment of the Total Being, indivisible and undifferentiated. Just as the space enclosed within a pitcher is in no way really differentiated from the rest of space, so likewise the fragment of the Universal Self enclosed within the human being remains the indivisible part of the Total Self.

This fragment of the Total Self is enclosed within seven sheaths, six of which pertain to the subtle body, the seventh being the gross body.

The subtle or transmigrating body is the essential part of the human individuality; made of seventeen elements, it remains when the body is destroyed and lives through the lengthy cycle of births and deaths until its dissolution at the time the living being reaches its aim of final liberation.

The subtle body is generally considered to be made of seventeen elements; five senses of perception, five senses of action, five vital energies, mind (manas) and intellect (Buddhi, which includes the "notion of I-ness", Ahankara).

Just as the relation of the chrysalis to the butterfly, so the subtle body is inverted in regard to the gross body. Their relation is sometimes symbolized by two interwoven inverted triangles. This is why the most abstract state of subtle manifestation is found in the Root-centre, the Mulâdhâra chakra.

The subtle body is connected with the gross body at several points. These are called the knots or Centres and are sometimes represented as lotuses. In these Centres the subtle nerves and arteries of the subtle body are connected to the physical nerves through which they receive the perception of the sense organs and through which they communicate to the body the reaction of the subtle body and the orders of the Conscious.

Only the outer nerves of the subtle centres can be seen physically and their convergence observed.

THE STRUCTURE OF THE SUBTLE BODY

"In the middle of the body is the seat of fire, lustrous like molten gold; triangular in shape in the case of bipeds, quadrangular in the case of quadrupeds, circular in the case of birds, hexagonal in the case of snakes, octagonal in the case of insects, and bright like a lamp."³⁰⁸ (Trish. Brah. Up. 56-57.)

"Above the sex organs and below the navel there is the bulb-shaped centre (Kanda-yoni) resembling the egg of a bird."³⁰⁷ (Yoga Chudamani Up. 1, 14.)

"In the case of human beings the bulb-shaped centre (Kanda) of the subtle body is nine finger breadths from the centre of the body, with a height of four finger breadths, and a lateral width of four finger breadths. It is oval-shaped. In the case of birds and quadrupeds, it is in the middle of the belly and in its centre is the navel."³⁰⁹ (Trish. Brah. Up. 58-59.)

"There lies a twelve-spoked Chakra (plexus). In those (spokes) dwell Vishnu and the other gods, and I (i.e. Divinity Ishvara), standing there, cause the plexus to move round with my own power of Illusion (Mâyâ), O best of the Twice-born! The living being whirls among these spokes, one after the other. Like the spider in the middle of its web, the living being moves perched on the vital breath. Without it he does not exist."³⁰⁹ (Trish. Brâh. Up. 60-62.)

"As a ball thrown by the forearm moves onwards so too the living being thrown up and down by the respiratory and excretory energies (prâna and apâna) knows no respite. In the power of prâna and apâna, it runs up and down and because of its restlessness can be seen neither on the right nor the left."³¹⁰ (Yoga Chudâmani Up. 27-28.)

"Above it (the bulb-shaped centre) is the place of the coiled energy (kundalini), at the level of the navel and above. It is composed of eight different constituents and is a spiral of eight coils; ever having its place around and by the side of the knot of the navel, always regulating the vital energies (prâna and apâna) and the onward passage of water, food and the like. It covers with its mouth, the orifice leading to the Principal Aperture (behind the forehead) and is gleaming in the ether of the heart in the form of a serpent intensely shining. When roused by the vital air, it mingles with fire at the time of yoga-practice."³¹¹ (Trish. Brâh. Up. 62-65.)

"Looking like a snake, she is asleep illumined by her own light, standing like a serpent at the centre, she is the Deity of Speech

(Vāk-devi) spoken of as the Seed [of the Universe]."²¹² (Shiva Samhitā 5, 77.)

"She is known as the Energy of the Pervader (Vishnu), immaculate, glowing like molten gold. She is the progenitor of the three qualities (Sattva, Rajas, Tamas)."²¹³ (Shiva Samhitā 5, 78.)

"There is said to dwell the Seed of Lust (Kâma-bija), red like a Bandhuka flower, its shape is that of letters, it shines like molten gold, and the yogis who have attained Unity perceive it through the power of yoga."²¹⁴

THE MAIN ARTERIES OF THE SUBTLE BODY

It is in the Root centre that all the subtle arteries are rooted. From it, seventy-two thousand subtle arteries spread throughout the body. Among these, three are most prominent; extending upwards Idâ is on the left, Pingalâ is on the right and Sushumnâ in the centre. Idâ is said to correspond to the lunar principle, Pingalâ to the solar and Sushumnâ to the combined qualities of sun, moon and fire.

"In the middle of the body there is firmly established the Sushumnâ artery (nâdi) in a state of stupor starting from the bulbous centre and resembling the fine fibre of a lotus-stalk. Shaped like a tube, it proceeds straight upwards to the Principal aperture (the Brahmarandhra). Bright as a streak of lightning, this artery has Vishnu as its presiding deity and leads to the Principal Heaven (Brahma-loka) and also towards final dissolution. The two subtle arteries Idâ and Pingalâ stand to its right and left. Taking its origin from the bulbous centre, Idâ ends in the left nostril, while Pingalâ, having its origin from the same (bulb), terminates in the right nostril. Two other subtle arteries Gandhârî and Hasti-Jihvâ are also found there, in the front and rear of the Sushumnâ, proceeding towards the left and right eyes. The Pushâ and Yashasvini arteries, taking their origin from the same (knot) reach the left and right ears. The Alambusâ, reaches the root of the arms; the Shubhâ nâdi going downwards stretches to the tip of the sex organ. Starting from the bulb and proceeding downwards and stretching as far as the big toes is the Kaushiki artery. Arteries which originate from the bulb are thus said to be of ten different kinds. Various (other) arteries and channels, big and small also originate from it. The big and small arteries are seventy-two thousand in number. Those branching out of the big ones, each having its own multiple course, cannot be counted, even as the big and small nâdis spreading out in the leaf of the Ashvattha (sacred fig tree)."²¹⁵ (Trish. Brâh. Up. 67-76.)

Along the central artery, sushumnâ nâdi, lie the six Centres or knots through which the central artery passes and in doing so is strangled at each. The main object of the practice of Laya Yoga is, as we have seen, to undo these knots so that the basic energy may rise freely through the central artery.

Idâ and Pingalâ are, on the other hand, curved to go round the six knots.

The three arteries, starting together from the life-breath Centre (svâdhisthâna chakra)* unite once more above the middle of the brows in what is known as the Principal Aperture or Brahmarandhra. The place of their reunion is named Triveni, the triple confluence.

"Idâ is the Ganges of the lower world, Pingalâ the river Yamunâ and between Idâ and Pingalâ is Sushumnâ, the subtle river Saraswati."²¹⁶

The yogi who by the power of his yoga can bathe in this triple confluence attains liberation.

"It is said that to bathe in the confluence of the three rivers leads to the Great Result (liberation)."²¹⁷

"When, in the body of the embodied being, the life-breath reaches the junction of Idâ (the lunar artery) and Pingalâ (the solar artery) then it is the new moon [when the living self and the Supreme Self are united]."²¹⁸ (Jâbâla Upanishad.)

"The Idâ artery on the left is white and corresponds to the lunar principle. She is the goddess or female principle whose form is energy and which is the embodiment of the true ambrosia (of immortality).

On the right is the Pingalâ artery, the male shape, the solar principle. Here the Arch-goddess appears as the Lord of Tears (Rudra=Shiva) of shining red, like the filaments of a pomegranate flower."²¹⁹ (Sanmohana Tantra. Also quoted in the commentary of the Shat chakra Nirupanam, 1.)

THE TEN VITAL ENERGIES

"The ten vital energies, the vital breath (Prâna) and others, which circulate in the ten arteries, are called Prâna, Apâna, Samâna, Udâna, Vyâna, Nâga, Kurma, Krikara, Deva-datta and Dhanam-jaya. Of these, the five beginning from Prâna are important and of these, again the first two. The Prâna alone being the most important as it bears the living being."²²⁰ (Trishikhi Brâhmana Up. 77-79.)

* "By the word 'sva' is indicated the life-breath (Prâna), the Sva-adhisthâna Centre is the abode of that life-breath." (Yoga Chudâmanî Up. 1, 11.)

The Ten Vital Energies

In order to locate the ten vital energies, they are usually associated with certain of the physical functions and reflexes such as breathing (*prāna*), excreting (*apāna*), circulation (*vyāna*), coughing (*udāna*), digesting (*samāna*), eructation (*nāga*), blinking (*kurma*), sneezing (*krikara*), yawning (*deva-datta*) and assimilation (*dhanam-jaya*).

The vital energies, however, are subtle energies, the coughing vital energy for instance is not merely related to the cough reflex but is an essential vital energy which, originating in the throat, is directed upward and controls the reflexes of the face and the faculties of the subtle body. Similarly, the digestive energy, *samāna*, is a vital energy of fiery nature, located in the region of the navel from where it spreads equally on all sides, regulating all living functions as well as the balance of the body.

"The middle of the mouth and the nose, the heart, the navel region, the big toes of the feet, those are, O best of Brāhmanas! the abode of the vital breath (*Prāna*). The excretory energy (*Apāna*) circulates, O Brāhmanas! in the anus, the sex organs, the thighs and the knees. The *Samana* has its habitat in the entire body, pervading it all. The *Udāna* is located in all the joints of the legs and hands. The *Vyāna* is in the two ears, the thighs, the hip and the ankles, the shoulders and the throat. The *Nāga* and other five vital airs, are placed in the skin, bones, etc. The water, food and other liquids in the belly are assimilated. The vital breath that has reached the middle of the belly should separate them (into the several constituents of the body). The vital breath (*Prāna*) does these and other actions itself remaining unaffected. The *Apāna* air does the evacuation of urine and other things. The actions of the *Prāna* and *Apāna* and such like are carried out by the *Vyana*. By the *Udāna* air, anything remaining in the body is carried upward. The *Samāna* always does the work of nourishing the body and the like. The *Nāga* does the work of belching and the like. The *kurma* does the work of closing the eyes and the like. The *krikara* does the work of the blinking of the eyelids. The *Datta* attends to the work of sleep. The swelling and the like of the dead body may be cited as the work of *Dhanam-jaya*."²²¹ (*Trishikhi Brāhmana Up.* 79-87.)

"The colours of the five *prānas* are in order. *Prāna* is of the colour of a blood-red gem. *Apāna* in the middle of [the body], is of the colour of the *Indra-Kopa* insect. *Samāna*, between these two, is milk-white and shining. *Udāna* is pale white, and *Vyāna* bright like a flame."²²² (*Amrita Nāda Up.* 35-37.)

THE CENTRES, LOTUSES, KNOTS OR CHAKRA-S

An adequate knowledge of the form, position, colour and working of the subtle centres has, so far, been obtained solely by inward sight as practised by yogis. This need not, however, be the only way to attain this knowledge. These centres or knots are not abstractions but actual subtle centres of energy which it may well be possible to detect by some kind of physical apparatus. Indeed, some such experiments have been begun recently.

The subtle centres have forms and colours which can be seen by the yogi in his introspective mental investigation. These forms and colours are real and produce most definite results, for the reality of which there is physical evidence. But it is only when the coiled energy rises that the centres or lotuses are lit up and their colours clearly perceived. Alone those who have attained to supra-human sight can visualize all the colours and letters found in all the centres, but it is possible by concentration for others to perceive them in any one particular centre.

As we have already seen in "the method of yoga", the diagrams representing the centres are the maps of the regions which the yogi visits in his inner journey. Each detail of the diagrams is the starting point of a particular mode of experience. The shapes attributed to them are, however, only analogical and must be understood as such. It is only when the seeker concentrates his mental faculties inwards that he can realize the reality and great accuracy of the diagrams.

It should be noted that, according to the modes of realization, the descriptions of all the centres are given in slightly varying form in the different tantras; these differences are, however, only superficial.

(1) THE ROOT CENTRE (*Mulâdhâra Chakra*)

The first centre, or lotus, or chakra, lies above the anus below the root of the sex organs.

"This is the Root lotus of which the yoni is the heart. The centre is most resplendent, with four petals bearing the four characters V. Sh(palatal), Sh(cerebral), S."³²³ (*Shiva Samhitâ* 5, 83.)

In it opens the end of the central artery, Sushumnâ. Yellow in colour, this centre has four red petals which are the four aspects of the vital breath, prâna shakti. These four petals are linked with the Coiled Energy, Kundalini, lying at the base of the spinal chord. When the Coiled Energy dissolves, the four petals vanish. The characters on the four petals are golden and represent the aspects

of the Coiled Energy lying in the state of sleep. In the centre of the Root lotus is the Upholding Seed (Dharā-bija) i.e. the magic character "LANG", carried on the elephant Airāvata.

The Root centre is connected with the square, the element Earth, the colour yellow, the sense of smell, the feet (organ of action) and the phenomenon of accumulation. By meditating on it the achievements of speech, poetry, skill and organization are obtained. Its deity is the "Lord of Vastness", Brahmā the Creator, riding on the swan.

"This centre is called kula (the womb) and shines like gold; there is found the Self-born symbol (Svayambhu linga). There is found the Realized Being (Siddha) named the Double-egged (Dviranda). The presiding deity of this centre is Dākini (the Witch). In the middle of the lotus is the yoni, and in it lies the Coiled Energy. Above it, the shining Seed of Lust (Kāma-bija) wanders like a flame. The wise man who ever meditates on this Root-centre realizes the 'Dārduri' (the frog), the Attainment which enables one to wander through space."²²² (Shiva Samhitā 5, 84-86.)

(2) THE CENTRE "SUPPORT-OF-THE-LIFE-BREATH" (*sva-adhishthāna chakra*)

"The second centre called 'Support-of-the-life-breath' (Svād-hishthāna) is at the root of the penis. [White in colour], it has six red petals bearing the characters B, Bh, M, Y, R, L. There dwells the Realized Being called the Arrow (bāna). The Presiding Deity is Rākini."²²³ (Shiva Samhitā 5, 98-99.)

In this centre is the "Lord of the Water's seed" (Varuna-bija) i.e. the magic character "Vang" carried on the Sea-monster Makara.

This centre is connected with the crescent, the element Water, the colour white, the sense of taste, the hand (organ of action) and the phenomenon of contraction. Its deity is Vishnu, the Pervader, riding on the bird Wings of Speech, Garuda.

(3) THE LOTUS OF THE NAVEL (*nābhi padma*)

"The third centre, the Jewel-city (manipura), is located in the region of the navel. It has ten golden petals adorned with the letters D, Dh and N (cerebral), T, Th, D, Dh and N (dental). P, Ph. Here dwells the Realized Being, giver of all auspicious things, named Rudra (Lord of Tears). The Presiding Deity of the centre is the Supremely Virtuous goddess Lākini."²²⁷ (Shiva Samhitā 5, 104-105.)

This centre is red in colour. Herein lies the Realized Symbol called "the eye of the Lord of Tears" (rudra-aksha-siddha linga)

which gives all felicities. Here is the Seed of Fire (Vahni-bija), i.e. the magic character "Rang" carried on a ram.

This centre is connected with the triangle, the element Fire, the sense of sight, the anus (organ of action) and the phenomenon of expansion. Its deity is the Lord of Tears (Rudra) riding on a bull.

"The seeker who ever meditates on this Manipura chakra, gains the Pâtâla attainment, giver of all other attainments. Pain and disease are destroyed, all desires fulfilled and Time defeated, and the Seeker can enter into other peoples' bodies. He gains the power of making gold and other precious substances. He knows medicinal plants and can also discover treasures."³²⁸ (Shiva Samhitâ 5, 106-108.)

(4) THE CENTRE OF THE UNSTRUCK SOUND (*Anâhata chakra*)

"In the heart is the fourth Lotus, called the centre of the Unstruck sound (Anâhata). It has twelve spokes or petals of flaming red bearing the letters K, Kh, G, Gh, N (guttural), Ch, Chh, J, Jh, N (palatal), T and Th (cerebral). This is the place where dwells in delight the 'Seed of Wind' (Vâyu-bija), (i.e. it is the springing place of the vital breath)."³²⁹ (Shiva Samhitâ 5, 109.)

"The radiant light which dwells in this lotus is known as the arrow-symbol (Bâna-linga); by mere thought of it the Seeker gains visible and invisible results (in this and other worlds)."³³⁰ (Shiva Samhitâ 5, 110.)

"There dwells the Realized Being called Pinâki, the 'Trident Holder. The presiding deity is Kâkîni (the She-crow). Near the seeker who ever concentrates on this lotus of the heart crowd seductive women and divine Apsarâ-s (i.e. the manifest and unmanifest possibilities)."³³¹ (Shiva Samhitâ 5, 111.)

"In the Seeker's mind knowledge beyond compare arises. He sees past, present and future, has power to hear from afar and to see subtle and distant things. He can at will wander through space."³³² (Shiva Samhitâ 5, 112.)

"It is there that the life-breath dwells, adorned with desires, mixed with beginningless past deeds and united to the notion of I-ness."³³³ (id. 3, 2.)

The Vishva-sâra Tantra says that the unstruck sound produced in this centre corresponds to Shiva the Eternal (Sadâ-Shiva). It is here that the Syllable of Obeisance AUM is manifested, here that the Living Self (jivâtma) stands like a lamp in a windless spot. Here, too, the notion of I-ness and possessiveness dwells which forms the knot of the heart and which is untied by the grace of the guru. Here dwells the Seed of Air (Pavana bija), i.e. the magic character YANG carried on a black antelope.

This centre is connected with the hexagon, the element air, the sense of touch, the penis (organ of action) and the phenomenon of motion. By meditating upon the symbol of the arrow (*bāna linga*) which is found in it, auspicious results are obtained in this and other worlds. Its deity is the Supreme Ruler (*Isha*).

(5) THE CENTRE OF "GREAT PURITY" (*Vishuddha chakra*)

"In the throat region is the fifth lotus named Great Purity (*Vishuddha*) glowing like good gold, (although some say smoke-coloured). It has sixteen letters, which are the vowels A, Aa, I, Ii, U, Uu, Ri, Rii, Lri, Lrii, E, Ae, O, Ao, An, Ah. Here is the Realized Being named *Chhagalānda* (the goat's egg). The presiding goddess is *Shkiniā* (the Leafed)." ²²⁴ (*Shiva Samhitā* 5, 116.)

Here dwells, in its hermaphroditic form, the Lord of Dance, *Nateshvara*, half white, half golden. This centre is the door of liberation and, by meditating upon it, the Adept comes to know past, present and future. Here dwells the Seed of Ether (*Ambara-bija*), i.e. the magic character "HANG" carried on a white elephant.

It is connected with the spiral or circle, the element Ether, the sense of hearing, the mouth (organ of action) and the phenomenon of space. Its deity is the Lord who upholds Illusion (*Mâyādhisha*) or *Shiva* the Eternal (*Sadā Shiva*).

"The man who ever concentrates on this centre becomes a scholar in the Sacred Knowledge, and a prince amongst yogis. In this lotus of Great Purity he witnesses the four Scriptures of Eternal Wisdom (the *Vedas*) with their secret meaning like an ocean of Treasures." ²²⁵ (*Shiva Samhitā* 5, 117.)

"If the anger of the yogi who has established himself in this centre is aroused then most certainly the three worlds tremble." ²²⁶ (*Shiva Samhitā* 5, 118.)

Shiva speaks:

"In this place is found the third *linga*, the emblem of the Fourth Stage which is my own self, the giver of Liberation. By merely concentrating on it, the Lord of yogis becomes identified with me." ²²⁷ (*Shiva Samhitā* 5, 125.)

(5a) THE CENTRE OF DALLIANCE (*lalanā chakra*)

This secondary centre lies above the centre of Great Purity and below the sixth centre or Centre of Command. It is sometimes called the "centre of craft", *kalā chakra*. It has twelve petals which are connected with the following tendencies: faith (*shraddhā*), satisfaction (*santoshā*), disregard (*aparādha*), repression (*dama*), honour (*māna*), tenderness (*sneha*), purity (*shuddhatā*), enmity (*arati*, i.e. detachment *vairāgya*); wandering (*sambhrama*, i.e.

mental agitation), and distress (*urmi*, which is of six kinds: sorrow, error, old-age, hunger, thirst and death).

(6) THE CENTRE OF COMMAND (*Ājñā chakra*)

"Between the brows is the Centre of Command (*Ājñā chakra*) with two petals bearing the letters *h* and *ksh*. It is white in colour. There dwells the Realized Being named Arch-Time (*Mahā-Kalā*). Its presiding deity is *Hakini*."

"Like the Moon of the cool season the resplendent Lunar-seed (i.e. the cerebral letter *Than*) is here splendidly established. Realizing it the man of Supreme discernment (*Parama hamsa puruṣha*) is ever freed from pain. Its deity, is the Supreme Light hidden in all the 'Rules of Wisdom' (*Tantras*). Concentrating on it, Supreme Realization is most surely attained."³³³ (*Śhiva Samhitā* 5, 122-123.)

"This centre is called the centre of command, its deity is the Supreme Lord (*Maheshvara*=*Shiva*). The experts in yoga tell that three sacred places stand above it which are (1) the Principial vibration (*Nāda*), (2) the Point limit between the unmanifest and the manifest (*Bindu*) and (3) Energy (*Shakti*), dwelling on this beautiful lotus."³³⁴ (*Śhiva Samhitā* 5, 138.)

"He who, keeping it secret, ever meditates on the Centre of Command sees all the results of his actions in previous births destroyed without difficulty. For the yogi who ever dwells there, any form of image-worship or repetition of hermetic utterances (*japa*) is purposeless. Genii (*Yaksha-s*), Demons (*Rakshasa-s*), Celestial musicians (*Gandharvas*) and Celestial beauties (*Apsarās*) as well as the horse-headed *Kinnaras*, etc., serve him with respect and all are in his power."³⁴⁰ (*id.* 5, 139-141.)

"The wise yogi who, at the time of death, meditates on this centre, when the life-breath leaves him, dissolves into the Supreme Self."³⁴¹ (*id.* 5, 146.)

"The yogi who meditates on this is without any doubt qualified for the Royal way of Re-integration (*Rāja yoga*), by his own power he frees himself from all bounds. No one can ever express the greatness of meditation on this two-petalled centre. *Brahma*, the Creator, and the other gods learnt something about it from me."³⁴² (*Śhiva Samhitā* 5, 146-149.)

This sixth centre takes its name from the fact that it is here that the orders are received emanating from the Guru who dwells in the Lotus of a Thousand Petals at the crown of the head. Also in this centre we find the *yoni* triangle, said to be the symbol of the "other side" (*Itar linga*) or nether-world (*pātāla*). In the triangle are found together the principles manifested as Sun, Moon and Fire, and also Universal Intellect (*mahat-tattva*) and Nature

(Prakriti-tattva). Its deity is the Divinity-whose-nature-is-Light (Jyoti-svarupa-Ishvara) or the Giver of Peace, Shambhu.

This centre is connected with the mind, with the Arch-principle of existence, (Mahat, i.e. the Universal Intellect) and with the Universal subtle body (Hiranyagarbha). As the unmanifest Syllable of Obeisance (Avyakta Pranava), the Self dwells in this centre.

Holding the breath, yogis, at the time of the Great Journey (mahâ prayâna), enter into this place and merge with the Person of the Ancient-One (Purâna Purusha).

Above these six centres further lie the Principal Aperture, two centres, seven causal forms and two more centres.

THE PRINCIPAL APERTURE (*Brahmarandhra*)

Above the Centre of Command lies the Principal Aperture where the three subtle arteries Idâ, Pingalâ and Sushumnâ unite. This place is known as the Sacred City of Prayâga. By bathing mentally in the triple confluence, liberation is attained.

"Above the Centre of Command, at the root of the palate, is the Lotus of a thousand petals. There, in the hole of the root (of the Brahmarandhra), ends Sushumnâ, the central artery of the subtle body."²⁴³ (Shiva Samhitâ 5, 150.)

THE MIND CENTRE (*manas chakra*)

Near the Command Centre is the Mind Centre. It has six petals. Five represent the five forms of sensation (vishaya) and the sixth is the world of dream, or illusory knowledge (sambhrama jnâna).

THE CENTRE OF OFFERING (*soma chakra*)

Above the Mind Centre lies the Centre of Offering. It has sixteen petals. It is the City of Freedom, Nirâlamba puri, where dwells the Unmanifest, beyond the fourth stage. It is here that the yogi experiences the Principle whose substance is Light (Tejo-maya Brahma).

THE SEVEN CAUSAL-FORMS (*Kârana-rupa*)

The seven Causal-forms lie near the Command centre. They surround the individual self and are the origin of its causal, subtle and gross envelopes. They are named; the Moon (indu), Intellection (bodhini), Causal-Vibration (nâda), Arch-Causal-Vibration (mahâ nâda), Partibility (kalâ) (the shape of which is sun-moon-fire), Undifferentiated Energy (Samani) and Dispelling [of mental attachment] (unmani).

"The Moon (Indu, i.e. the point limit (bindu) between the

Unmanifest and the Manifest) is in the region of the forehead. Above it stands Intellection (bodhīni) itself.

Above it shines the Casual Vibration (Nadā)* transcendent, shaped like the crescent moon.

Above is the Arch-Casual-Vibration (Mahā-nāda), flaming, shaped like a plough.

Above is said to be Partibility (kalā) [the Pervasive Energy] (Vyāpika Shakti) which is crooked (Anji, i.e. beyond the grasp of the mind) and is the beloved of yogis.

And above lies the Dispelling [of mental attachment], (Unmani) after reaching which there is no return.²⁴⁴ (Sanmohana Tantra.)

Below Unmani lies the "Undifferentiated Energy" Samani which is but an aspect of the Supreme Energy (Parā Shakti).

"Next comes the Pervasive Energy (i.e. Kalā) which people know as the Crooked (Anji). Above is the Undifferentiated Energy (Samani, i.e. Consciousness-Bliss).

"And above this Undifferentiated Energy is the Supreme Detachment, Unmani, This Supreme Detachment stands above all."²⁴⁵ (Bhuta Shuddhi; quoted in Shat-chakra-Nirupanam, comm. on 40.)

When the living being has reached Unmani, he does not return to the world of forms, i.e. the possibility of dependence is destroyed and, even if voluntarily a body is entered, the full memory of the shape of the Self remains.

THE CENTRE OF THE JEWELLED ALTAR (*mani pitha chakra*)

According to certain yogis, above the seven envelopes lies the centre of the Jewelled Altar. It has twelve petals. In it is a triangle within which is the sacred altar of Jewels (mani-pitha). Here lies the Jewel-Island (mani-dvīpa) surrounded on all sides by the Ocean of Ambrosia (amrita-arnava). At the apex of the triangle is the point-limit, the bindu, whence manifestation begins, and below it stands the Transcendent Lord of Sleep, Parama Shiva together with the Eros digit (kāma kalā). In the two other angles of the triangle are respectively the sun and the moon which have together sixteen digits. The seventeenth digit is the Life digit (jīvanākālā).

THE LOTUS OF A THOUSAND PETALS (*sahasrāra*)

At the crown of the head and rising four finger-breadths above it lies the Lotus of a Thousand Petals. Here dwells the Lord and Lady of Love, Kāma-Nātha and Kāma-Ishvari. Here the sandal of the guide (guru padukā) is worshipped, and here the Self is

* Bindu is said to be the Supreme Principle, Shiva Bodhīni is Energy, (Shakti). Nada is the result of their union, i.e. Action.

The Five States of the Mind

realized. The petals correspond to the hundred possible articulate sounds (*mātrikās*), each of which becomes ten-fold from the imprint of the ten senses, five of action, five of perception.

Another name for this centre is Kailasa, the Pleasure Mountain, where, eternally present, the God of Gods, the Arch-Lord, the Supreme Shiva dwells.

"Above the palate is the divine Lotus of a Thousand Petals. This lotus, giver of Liberation, stands outside the body which is spoken of as the Universe. It is called Kailasa, the Pleasure decrease."³⁴⁶ (*Shiva Samhitā* 5, 186-187.)

"There, in this place called Kailāsa, dwells the swan [emblem of supreme discernment]. The seeker who fixes his mind on the Thousand Petalled Lotus sees all his sufferings disappear. Being freed from death, he becomes immortal."³⁴⁷ (*Shiva Samhitā* 5, 189.)

"When the mental activities dissolve into Supreme Divinity known as the womb-less (*Akula*) then the process of identification becomes smooth and steady."³⁴⁸ (*id.* 5, 190.)

"Constantly meditating, the existence of the world is forgotten, and it is then that the yogi acquires strange powers."³⁴⁹ (*id.* 5, 191.)

"The yogi constantly drinks the ambrosia flowing from this [Lotus of a Thousand Petals]. Having conquered Death and the womb of Nature he becomes immortal. It is here in this lotus that the coiled energy, Kundalini Shakti, also called the Womb (*kula*), dissolves. Then the fourfold creation is resorbed into the Supreme Self."³⁵⁰ (*id.* 5, 192-193.)

THE FIVE STATES OF THE MIND

Physical control is but the necessary preparation for control of the mind; it is only when mental agitation has been subdued that the process of identification really begins.

According to the state of development of the seeker the process of control differs.

There are five main states of mind described by Bhoja in his commentary on the Yoga Sūtras.

- (1) The state of dispersion (*kshipta-avasthā*).
- (2) The state of confusion, or stupidity (*mudha-avasthā*).
- (3) The state of imperfect stability (*vikshipta-avasthā*).
- (4) The concentrated state (*ekāgra-avasthā*).
- (5) The motionless state (*nirodha-avasthā*).

The five states are characterized by a difference in proportion between the three basic tendencies or qualities (*gunas*) ascending,

expanding and descending (*sattva*, *rajas* and *tamas*), generally represented as enlightenment, activity and obscuration-inertia, which are the intrinsic nature of all things.

(1) The state of dispersion is that in which the mental substance (*chitta*), although by its nature predominantly ascending (*sattva*), is yet impregnated with the other two tendencies; it is completely unstable, constantly thrown from one thing to another; it is thus attracted to the objects of the five senses, sound, form, taste, etc. and has a desire for the marvellous powers called the "attainments" (*siddhis*). This is the mental state of *Genii* (*Dānavas*) and *Daimons* (*Daityas*).

(2) The state of confusion, or stupidity, is created when in the predominantly ascending mental substance only the opposite descending tendency, *tamas*, is mixed. It is stupidity because *tamas* creates inertia or drowsiness (*nidrā-vritti*). The mental substance of Evil Spirits (*Pishāchas*) and Demons (*Rākshasas*) is of this state.

(3) The state of imperfect stability is that in which the predominantly ascending mental substance is mixed with a certain amount of the expanding tendency only; this creates a certain amount of instability and the mind becomes inclined toward "conformity with eternal law" (*dharma*), towards knowledge, detachment, and divine glory (*aishvarya*). The "Embryo of Splendour" (*Hiranyagarbha*) and other Cosmic Entities, Deities or Angels pertain to this state.

(4) When the descending and expanding tendencies no longer remain even partially, but alone the ascending tendency stands, then only is the mental substance in its state of origin, or true state; this is the "concentrated state", also known as conscious identification (*samprajnāta-samādhi*). In the scriptures of yoga it is called the state of "discriminate illumination" (*vivekakhyāti*). In this state the real nature of things is perceived, the five troubles (*klesha-s*) of man, ignorance, I-conceit, attachment, enmity and fear of death, disappear. All ties are loosened and the mind is prepared for the motionless state.

(5) When the mind realizes that the power of Consciousness (*chittashakti*) is without change, pure and limitless, and looks at discriminate illumination as to a yet changing, impure, limited state, then this state, freed from all bondage, is known as the motionless state (*nirodha avasthā*), in which the seed even of a delimited form of conscious no longer exists. This state is known to yoga as the state of "seedless identification" (*Nir-bija samādhi*).

APPENDIX B

THE SIDDHIS OR ATTAINMENTS

Gradually through the training of yoga, the adept transcends the elements of appearance, conquers the laws of Nature and is able to perform extraordinary feats. The supra-human powers he thus acquires are called the "Attainments", the Siddhis.

These Attainments are of two kinds:

(i) Those which are connected with the apparent laws of Nature are called the "Physical Attainments" or the "Attainments of Illusion" (Mâyâ) for they belong to the physical world which is but the display of the Divine power of Illusion. These Attainments are the greatest obstacles of the adept in his journey towards re-integration. Nature herself, in a final effort to keep the adept within her bonds yields him magic powers; if he uses them for any worldly end, he is apt to fall back into the arms of worldly enjoyments. All true seekers, therefore, are careful not to perform miracles except in very special circumstances.

(ii) Those Attainments which are not of physical nature, but refer to spiritual realization, are called the "Attainments of the 'intrinsic form' (svarupa siddhis)", and are the stages through which the individual being travels on his way towards re-integration.

THE EIGHT PHYSICAL ATTAINMENTS

There are eight main Physical Attainments, or supra-human powers gained through the practice of yoga. They appear in full as soon as breath-control is perfected, but may appear in part even earlier.

These eight Attainments are:

(1) ANIMĀ, TO BECOME SMALL AS AN ATOM. The word "animā" comes from the word "anu" an atom, which represents the limit of the divisibility of space. According to the Hindu theory, the laws of space, as we know them, are no longer valid inside the atom. Through this attainment of "animā", the adept can become as small as he likes, that is, he can see things of the smallest size, even the inner structure of an atom, as clearly as he can see things of human size.

(2) LAGHIMĀ, TO HAVE NO WEIGHT: is the control of the effect of

the earth's attraction on the body by developing in each cell the opposite (centrifugal) tendency. This is considered to be fairly easy to do and is used for the frequently performed act of levitation. According to the Mārkaṇḍeya Purāṇa, Laghimā means "to have an extreme speed".

(3) MAHIMĀ, TO BE IMMENSELY LARGE: enables the adept to see enormously vast things, the functioning of the solar systems or that of universes.

According to the Mārkaṇḍeya Purāṇa, Mahimā means "to be honoured by all beings".

(4) GARIMĀ, TO BE VERY HEAVY: is the contrary of Laghimā and enables the adept to make his body or any object as heavy as a mountain and as impossible to move.

Some treatises omit Garimā, and speak instead of *Kāmaśāy-itā*, *Complete Satisfaction*, which is the mental attainment of always, in every way, feeling perfect satisfaction.

(5) PRĀPTI, TO BE TRANSPORTED ANYWHERE: the adept can at will transport himself to any place in any world at any time; or (*Śhiva Samhitā*) he finds all he wishes for always at hand; or (Mārkaṇḍeya Purāṇa) he obtains that after getting which nothing remains to be desired.

(6) PRĀKĀMYA, TO SEE ONE'S WISHES FULFILLED: merely by wishing, the adept sees his desire immediately fulfilled; or (*Śhiva Samhitā*) he becomes at will visible or invisible; or (Mārkaṇḍeya Purāṇa) he pervades all things.

(7) VASHITVA, TO CONTROL ALL CREATURES AND ELEMENTS: by which the adept can make any creature of the three worlds act as he wishes "whether it belongs to the past, present or future" (*Śhiva Samhitā*) and he can also control wind, rain and other elements. "He holds every one in his power" (Mārkaṇḍeya Purāṇa).

(8) ISHITVA, LORDSHIP: by which the adept rules over all things and enjoys unrivalled glory. He has power over the formation, subsistence and dissolution of all things and beings, and can thus make new beings or things appear, live and disappear in the past, the present and the future" (*Śhiva Samhitā*). "He appears like a god" (Mārkaṇḍeya Purāṇa).

THE BODILY PERFECTIONS

Besides the above eight attainments the adept gains "the bodily

The Thirty Subsidiary Attainments

perfections of: appearance (*rupa*), charm (*lāvanya*), strength (*bala*) and firmness (*sanhanana*)".²⁵¹ His body acquires such divine beauty that god, man and beast are charmed.

THE THIRTY SUBSIDIARY ATTAINMENTS

In addition to the eight main Attainments, there are thirty subsidiary ones which are gained through simple processes of concentration.

(1) THE ATTAINMENT OF THE RESULT OF MENTAL CONTROL (*nirodha parināma siddhi*) is the fruit of self-control and of concentration on the three kinds of results, those due to natural laws (*dharma*), to particularities (*lakshana*) and to conditions (*avasthā*). With this Attainment the adept knows the past, the present and the future.

(2) THE ATTAINMENT OF WORDS AND THEIR MEANING. Words, meanings and knowledge of them are the three aspects of an indivisible entity. By concentrating on them separately, the adept understands the language of all creatures.

(3) THE KNOWLEDGE OF PREVIOUS BIRTHS is attained by concentrating on the marks they have left on our being.

(4) THOUGHT-READING is done by concentrating on the faculty of knowing.

(5) TO BE INVISIBLE. By concentrating on the form of the body, the radiance by which it is perceived becomes dulled and the light emanating from the eyes of others can no longer establish contact with the body of the adept. The same is true for the other senses.

(6) THE KNOWLEDGE OF DEATH. By concentrating on the nature of the actions which yield immediate results and that of those which give results later, the adept understands the nature of death and its process.

(7) THE POWER OF THE SOUL (*ātma bala*) or, OF THE WHOLE MIND (*purna mano bala*) is obtained by concentrating on the power of friendship, of enjoyment, of pity, of detachment. By this attainment the powers connected with these are obtained.

(8) ACQUIRING THE PHYSICAL POWER OF ALL CREATURES is obtained by concentrating on their power.

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(9) TO KNOW THINGS SUBTLE, HIDDEN, FAR AWAY, is attained by attracting the light of Nature to subtle things and concentrating on it.

(10) KNOWLEDGE OF THE HEAVENLY WORLD. By concentrating on the sun, one comes to know the secret nature of the physical as well as of the heavenly worlds.

(11) KNOWLEDGE OF THE PLANETS. By concentrating on the moon, one comes to know the nature of the whole array of planetary worlds.

(12) KNOWLEDGE OF THE MOVEMENTS OF THE STARS is gained by concentrating on the Polar Star. All stars are in motion, they only appear to us motionless because of their great distance from us.

(13) KNOWLEDGE OF THE BODY AND ALL ITS COMPONENT PARTS is gained by concentrating on the navel.

(14) FREEDOM FROM HUNGER AND THIRST is gained by concentrating on the hollow of the neck.

(15) STILLNESS OF BODY AND MIND is gained by concentrating on the main artery (kurma) near the hollow of the neck.

(16) VISION OF SUPER-NATURAL BEINGS is gained by concentrating on the light which radiates from the subtle Centre above the brow, the Brahmarandhra.

(17) KNOWLEDGE OF ALL THINGS is attained by concentrating on the star of divination (pratibhā) which appears in the mind when the adept has succeeded in completely stilling his mind.

(18) KNOWLEDGE OF CONSCIOUSNESS is attained by concentrating on the heart.

(19) VISUALIZING THE INTRINSIC FORM OF THE COSMIC BEING. When the state of true consciousness devoid of all notion of I-ness and other mental delusions has been attained, concentrating on that state, the adept sees the intrinsic form of the Cosmic Being. When he realizes this supreme Attainment, he gains at the same time the power of divination and the five sense-Attainments:

(a) DIVINATION (*pratibhā*) by which he knows past, present and future, and also distant, subtle and secret things.

(b) ATTAINMENT OF HEARING (*shravana*) by which he gains in

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full the divine knowledge of hearing, and experiences the sound of the Syllable of Obeisance AUM.

(c) ATTAINMENT OF FEELING (*vedana*) through which he gains in full the divine knowledge of touch.

(d) id. SEEING (*ādarśa*) through which he gains the divine knowledge of sight.

(e) id. TASTING (*āsvādana*) through which he gains the divine knowledge of taste.

(f) id. SMELLING (*vārtā siddhī*) through which he gains the divine knowledge of odours.

All these six Attainments are great obstacles in the way of Identification (*samādhi*).

(20) LEAVING AND RE-ENTERING THE BODY. By concentrating on the subtle body, the links which bind it to the gross body are weakened and the adept can then either leave his body, re-enter it or enter any other body.

(21) TO BE BEYOND CONTACT. When the adept concentrates on the vital energy of the cough (*udāna*)—that is, on the vital energy which, originating from the throat, is directed upwards to the head and there controls the reflexes of the face and the subtle body—neither water, mud, nor thorns, nor any other thing, can touch him, nor even death itself have any hold over him.

(22) TO CONTROL THE FIERY ENERGY (*saṁāna*). The fiery, digestive, vital energy spreads from the navel on all sides equally. It regulates the functions of life, and the balance of the body depends upon it. By concentrating on this fiery energy, the body of the yogi becomes radiant like a glowing fire.

(23) DIVINE HEARING. By concentrating on the sense of hearing and its relation to its medium Ether, the yogi gains divine hearing. He can hear the subtlest, most hidden, or the remotest of sounds, natural or supernatural.

(24) LEVITATION. By concentrating on the relation of the body to the all-pervading Ether, and, thinking of small and light objects such as the fibres of cotton-wool, the yogi is able to travel through space.

(25) FREE WANDERING OF THE MIND OUTSIDE THE BODY (*mahāvidyā dhārana*). By concentrating on the idea of the free wandering of the mind the yogi sees the envelope of light, which imprisons the mind, fade away. The wanderings of the mind remain "imagin-

ary" so long as these are bound to the body by the notion of I-ness. But by concentrating on I-ness, its power to bind is weakened and the mind becomes free to roam afield; the inner faculties no longer knowing any bounds, the mind travels where it wills for long periods at a time without maintaining any contact with the body. These wanderings are called "non-imaginary" (*akalpita*) and through them alone can the intellect reach its full development and the adept be freed from suffering and from the results of his actions which are bound up with I-ness.

(26) THE CONQUEST OF NATURE. The five elements have each five states: gross (*sthula*), formal (*śva-rūpa*), subtle (*sūkṣma*), conditioning (*anvaya*) and causal (*arthavattva*).

The gross state is that which is visible; the formal state is still physical though not visible; the subtle state refers to the elemental principles (*tanmātrā-s*): the conditioning state is that of the relative pervasion of the three fundamental qualities the ascending, expanding and descending tendencies; the causal state is that of which things are the result. Concentrating on these five states, the adept gradually conquers the five elements and Nature, of her own accord, comes under his sway.

(27) THE VICTORY OVER THE FIVE PRINCIPLES OF SENSORY PERCEPTION. The five senses by which the five elements are grasped have likewise five states; these are the grasping state (*grahana*), the formal state (*śva-rūpa*), the notion of individual existence (*asmitā*), the conditioning state (*anvaya*) and the causal state (*arthavattva*).

All perceived objects are "grasped" by a grasper. The motion of the senses to perceive is the "grasping". When, without previous thought, an object is perceived, the first notion which appears in the mind is its "form". The relation which establishes itself between the form of the object and the I-ness of the grasper is the "notion of the individual existence" of the object. When this same form is taken hold of by the intellect which discusses its reality or unreality, its similarities or particularities, this is the "Conditioning state of the senses" and the causal state of the senses is the notion of I-ness which pervades all the senses, directs their motion and illumines all perception.

By concentrating on these five states of sensory perception they are brought under complete control.

The results of this Attainment of "Victory over the Sensory Perceptions" are that the yogi automatically gains the Attainments of "translevitation" (*manojavitva*), "bodiless perception" (*vikāraṇa-bhāva*) and "conquest of Nature" (*Pradhāna jaya*). The "power of translevitation" is to be able to transport oneself bodily

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at will to any distance. By its means, the body, with the speed of thought, can be transported anywhere. The power of bodiless perception is to perceive through the senses anywhere at any time without the body being present. The "conquest of Nature", which gives power over all processes of development, is to get to the root of the evolution of Nature.

(28) THE KNOWLEDGE OF ALL THINGS. When he attains the knowledge of the difference which exists between the "seen", which is the universal intellect (buddhi), immanent cause of the universe, and the "seer" who is the Cosmic Being or Person (Purusha), efficient cause of the universe, the yogi gains mastery over all that is, and over the process of knowing. Then the inner faculties are purified and the pure light of the Supreme Self illumines them, and the yogi becomes Lord of all that exists and the knower of all things.

(29) THE KNOWLEDGE OF TIME. The time during which an atom, the limit of divisibility of space, moves its own length is the "time-atom", or "instant" (kshana). Its uninterrupted flow is known as "sequence" (krama). By concentrating on it, discernment (viveka) and the knowledge attained through experience (anubhava siddha jñāna) arise.

Since each instant arises from the previous one and that previous one from the one before, the manifestation of the whole universe must have arisen as a result of one first instant. By concentrating on the nature of this instant and its sequence, faultless knowledge is gained. Through understanding the instants, the yogi can visualize the full nature of things and know the past, present and future.

(30) THE TRANSCENDENT ATTAINMENT (*parā-siddhi*). The Attainments so far were not transcendent, they pertained to the world of forms, but, through detachment born of the light of discernment, the yogi can see the seed of evil destroyed and can attain unfettered Liberation.

THE SPIRITUAL ATTAINMENTS

Beyond the physical or subtle are the inner or spiritual Attainments which bear the same names and are but higher aspects of the same process.

(1) ANIMĀ, THE ATTAINMENT OF THE MOST SUBTLE. The senses are

more subtle than the body, mind more subtle than the senses, intellect more subtle than the mind, the Self than the intellect. Thus the Self is the limit of subtleness and Ānimā, the Attainment of the most subtle, implies the Attainment of the Self. This takes the form of realizing that "I am Ānimā, the most subtle is present in me, I am not distinct from the most subtle".

(2) LAGHIMĀ, THE ATTAINMENT OF THE MOST LIGHT. The lightest of all things is the Self. The experience that "the supremely light dwells in me" is Laghimā, the Attainment of the most light.

(3) MAHIMĀ, THE ATTAINMENT OF THE MOST VAST. Space and Time are the measures of vastness, yet they only exist as emanations from the Cosmic Intellect, the Arch-principle of existence (mahat-tattva), itself greater than Time and Space. The Cosmic Intellect or Arch-principle of existence is itself in its turn but a radiation from the Self which is therefore still more vast. Thus "the most vast" is but another name for the Self.

The vastness of space-time is perceived as distinct from the individual self, even the vastness, the pervasiveness, of the Cosmic Intellect or Arch-Principle of existence, is perceived as distinct from one's self; but the greatness of the Self, whose form is undifferentiated being, is perceived as ever present beyond all differentiation.

Without the reality of the Self, not even the Arch-principle of existence, the Universal Intellect, has reality. Supreme Vastness is, therefore, only in the Self. The experience of this Vastness is Mahimā, the Attainment of the most Vast.

(4) PRĀPTI, PERVASIVENESS. Prāpti is the experience "I am existence itself, I am all that exists". "I am the Self, the giver of that vibration which is existence." "If I do not radiate this vibration, nothing exists."

(5) PRĀKĀMYA, THE FULFILMENT OF DESIRES. The yogi who has conquered existence sees that nothing exists but desire. It is desire which is the supreme ruler of all creation, subsistence and destruction. Desire is the Self manifest in the form of the "I".

"She is the resplendent goddess who dwells in all beings in the form of desire."³³²

But, possess desire itself and no object of desire remains to be desired. Such is Prākāmya, the Attainment of desire.

(6) VASHITVA, MASTERY OVER ALL is the experience that "all that appears as individual beings or forms of outward existence exists only because I am. I am their basis, they spring from my radiation."

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(7) *ISHITVA, LORDSHIP.* All that can be grasped belongs to three orders, gross, subtle and causal. Lordship, *Ishitva*, is the capacity for fully distinguishing between these three orders. This Attainment is a development of the previous one, *Vashitva*. The realization: "I am the ruler of all that exists gross or subtle, through fear of me the sun rises, the fire burns, at my behest the wind blows", is the Attainment of Lordship.

(8) *KÂMA-AVASÂYITA, COMPLETE SATISFACTION.* When the final goal of desire is reached and nothing remains to be wished for, to be seen or had, and one realizes that "I have reached the root of my own nature and nothing remains for me to have or to know", this state is the Attainment of complete satisfaction. It is the knowledge of the Self, for only by knowing the Self can desire come to an end.

APPENDIX C

THE EIGHTY-FOUR POSTURES AND THEIR EFFECTS

THE EIGHTY-FOUR POSTURES

NOTE.—There are eighty-four postures of which only a few have been described in Chapter III. A complete list is given below; only their most immediate effects are described here.

- (1) THE POSTURE OF ATTAINMENT (*siddha-āsana*): purifies the seventy-two thousand arteries and veins of the body and infuses them with new blood. It greatly increases the power of the mind to grasp ideas, delusions decrease, and the mind inclines towards Divinity and Liberation.
- (2) THE POSTURE OF CELEBRATED-ATTAINMENT (*prasiddha siddha-āsana*): destroys physical ailments and makes a man humble.
- (3) THE LOTUS POSTURE (*padma-āsana*): brings all desired results and inclines the mind towards spiritual experience.
- (4) THE BOUND-LOTUS POSTURE (*baddha padma-āsana*): gives peace.
- (5) THE RAISED-LOTUS POSTURE (*utthita padma-āsana*): gives super-human sight (*divyadrishti*), opens the heart's centre and cures respiratory disorders.
- (6) THE HIGH-LOTUS POSTURE (*urddhva padma-āsana*): strengthens the spinal chord and stimulates blood circulation.
- (7) THE SLEEPING-LOTUS POSTURE (*supta padma-āsana*): cures digestive ailments.
- (8) THE POSTURE OF PROSPERITY (*bhadra-āsana*): makes the mind alert and interested in all works.
- (9) THE AUSPICIOUS POSTURE (*svastika-āsana*): has the virtues of its name.
- (10) THE POSTURE OF RE-INTEGRATION (*yoga-āsana*): stabilizes the mind's substance (*chitta*), leads to the eight Attainments and cures disorders of sleep.
- (11) THE LIFE-BREATH POSTURE (*prāna-āsana*), OR BREATH-CONTROL (*prāṇāyāma*): purifies the mind's substance as well as the blood and all the nervous and circulatory systems.
- (12) THE LIBERATED POSTURE (*mukta-āsana*): leads to all the Attainments (*siddhis*).
- (13) THE FREE-FROM-WIND POSTURE (*pavana mukta āsana*): facilitates the inner functions.

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- (14) THE SOLAR POSTURE (*surya-āsana*): increases the fiery element.
- (15) THE PIERCING-OF-THE-SUN POSTURE (*surya-bhedana-āsana*): cures eye diseases.
- (16) THE POUCH POSTURE (*bhastrika-āsana*): regulates the temperature of the body, eliminates all kinds of fevers, regulates digestion and cleanses the blood.
- (17) THE POSTURE OF IDENTIFICATION-WITH-THE-SOLAR-RHYTHM (*sāvitri samādhi*): gives brilliance, strength and memory.
- (18) THE POSTURE OF THE INCONCEIVABLE (*achintaniya-āsana*): develops the power of consciousness.
- (19) THE POSTURE OF THE DRIVING-HOOK-OF-THE-ELEPHANT "PRINCIPAL-FEVER" (*brahma-jvara-ankusha*): masters all diseases.
- (20) THE DRAWING-OUT POSTURE (*uddhāraka-āsana*): strengthens the lower part of the digestive tracts.
- (21) THE POSTURE OF SPLITTING-DEATH (*mrityu bhanjaka-āsana*): masters the air element in the body.
- (22) THE POSTURE OF SELF-DELIGHT (*ātmārāma-āsana*): gets rid of worries. It is said to have been the first (*ādi*) of all the postures, to be indestructible (*alopa*) and to lead to spiritual realization.
- (23) THE POSTURE OF THE FEARFUL-SHIVA (*Bhairava-āsana*): makes restless the basic coiled energy (*kundalini*); the subtle centres, or lotuses, open of themselves; all troubles of heart and spleen are cured.
- (24) THE POSTURE OF WINGS-OF-SPEECH (*Garuda-āsana*): makes people enterprising and swift.
- (25) THE LION POSTURE (*simha-āsana*): strengthen intellectual faculties.
- (26) THE COW-MUZZLE POSTURE (*go-mukha-āsana*): cures diseases of the face.
- (27) THE HORSE POSTURE (*vātāyana-āsana*): brings speedy progress.
- (28) THE PEARL-STRING-OF-ATTAINMENT POSTURE (*siddha mukta-avali-āsana*): makes one feel happy.
- (29) THE WATER-INHALING POSTURE (*neti-āsana*): makes one feel clean.
- (30) THE PAST, OR EAST POSTURE (*purva-āsana*): makes one remember past events.
- (31) THE DRAWING IN, OR WESTWARD, POSTURE (*pashchīma-uttana-āsana* or *pashchimatāna*): destroys internal parasites, cures weak digestion.
- (32) THE ARCH-GESTURE POSTURE (*mahā-mudrā*): makes the digesting possible of all substances whether edible or not. It reduces suffering at death, cures tuberculosis, leprosy, enlargement of the spleen and chronic ailments of the bowels.
- (33) THE THUNDERBOLT POSTURE (*vajra-āsana*): lengthens life and does away with minor ailments.

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- (34) THE WHEEL POSTURE (*chakra-āsana*): soothes the basic coiled energy.
- (35) THE FOETUS POSTURE (*garbha-āsana*): gives energy to bear pain.
- (36) THE HEAD POSTURES (*Shirsha-āsana-s*): of ten kinds, they increase health, beauty, strength, sexual powers, swiftness, activity and arch-energy (*mahā shakti*).
- (37) THE ALL-LIMBS-RAISED POSTURE (*sarva-anga-uttāna-āsana*): brings independence and self-control.
- (38) THE HAND-AND-TOE POSTURE (*hasta pada-angushtha-āsana*): strengthens the neck, waist, nose and stomach.
- (39) THE TOE POSTURE (*pada-angushtha-āsana*): strengthens sight.
- (40) THE RAISED-FEET POSTURE (*uttāna-pada-āsana*): purifies the life-breath.
- (41) THE TOUCHING-OF-THE-KNEE POSTURE (*janulagna-āsana*): purifies the life-breath.
- (42) THE ONE-FOOT-TO-THE-HEAD POSTURE (*eka-pada-shirsha-āsana*): gives a perfect figure.
- (43) THE TWO-FEET-TO-THE-HEAD POSTURE (*dvi-pada-shirsha-āsana*): gives pleasure.
- (44) THE ONE-HAND POSTURE (*eka-hasta-āsana*): prevents intercostal pain.
- (45) THE HAND-TO-FEET POSTURE (*pada-hasta-āsana*): increases strength.
- (46) THE ROOT-POSTURE COVERING-THE-EARS (*karna-pida-mula-āsana*): increases digestive powers.
- (47) THE ANGLE POSTURE (*korna-āsana*): purifies the digestive organs.
- (48) THE TRIANGULAR POSTURE (*trikona-āsana*): cures lumbago.
- (49) THE QUADRANGULAR POSTURE (*chatushkona-āsana*): increases mental power.
- (50) PRESSING THE BULB (THE CENTRE BELOW THE NAVEL) POSTURE (*kanda pida*): opens the knot of the marrow.
- (51) THE BALANCE POSTURE (*tulita-āsana*): gives balance and stability.
- (52) THE BEATING-SWING, OR TREE POSTURE (*lola toda*, or *Vriksha-āsana*): strengthens the nerves.
- (53) THE BOW POSTURE (*dhanusha-āsana*): develops heroism courage and endurance; cures laziness and helps in the practice of visual concentration (*trātaka*).
- (54) THE POSTURE OF SEPARATION (*viyoga-āsana*): cures enlarged spleen.
- (55) THE INVERTED POSTURE (*viloma-āsana*): cures prolonged illnesses.
- (56) THE YONI POSTURE (*yoni-āsana*): strengthens the lower orifices of the body.

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- (57) THE POSTURE OF THE SECRET PARTS (*gupta-anga-āsana*): cures secret diseases.
- (58) THE RAISED POSTURE (*utkata-āsana*): increases the strength of the feet.
- (59) THE SORROW POSTURE (*shoka-āsana*): cures epilepsy.
- (60) THE POSTURE OF SUFFERING (*sankata-āsana*): cures lumbago.
- (61) THE BLIND POSTURE (*andha-āsana*): removes night-blindness and other visual defects.
- (62) THE HEADLESS POSTURE (*runda-āsana*): makes a man fearless.
- (63) THE CORPSE POSTURE (*shava-āsana*): makes the inner organs function freely.
- (64) THE BULL POSTURE (*vrisha-āsana*): prevents the flow of semen.
- (65) THE COW-TAIL POSTURE (*go puch'ha-āsana*): purifies from sin.
- (66) THE CAMEL POSTURE (*ushtra-āsana*): helps a man bear heat and cold.
- (67) THE MONKEY POSTURE (*markata-āsana*): improves the nerves and blood vessels of the navel region.
- (68) THE FISH POSTURE (*matsya-āsana*): gives firmness.
- (69) THE POSTURE OF THE GREAT TEACHER MATSYENDRA (LORD OF FISHES (*matsyendra-āsana*): increases virility.
- (70) THE SEA-MONSTER POSTURE (*makara-āsana*): increases strength.
- (71) THE TORTOISE POSTURE (*kach'ha-āsana* or *Kurma āsana*): renders the mind unswerving.
- (72) THE FROG POSTURE (*manduka-āsana*): renders the body invisible.
- (73) THE RAISED-FROG POSTURE (*uttāna manduka-āsana*): gives power to cross into the world beyond (*tārana shakti*).
- (74) THE SWAN POSTURE (*hamsa-āsana*): gives peace.
- (75) THE CRANE POSTURE (*baka-āsana*): helps a man to bear the shock of water.
- (76) THE PEACOCK POSTURE (*mayura-āsana*): helps a man to hear a long way and cures diseases of the liver, spleen and intestines.
- (77) THE COCK POSTURE (*kukkuta-āsana*): calms erotic impulses.
- (78) THE PHODIA(?)* POSTURE (*phodya-āsana*): cures nose and gum bleeding.
- (79) THE LOCUST POSTURE (*shalabha-āsana*): increases physical strength.
- (80) THE SCORPION POSTURE (*vrishchika-āsana*): makes a man feared.
- (81) THE SERPENT POSTURE (*sarpa-āsana*): cures weak digestion.
- (82) THE PLOUGH POSTURE (*hala-āsana*): makes a man powerful.
- (83) THE HERO POSTURE (*vira-āsana*): gives courage.
- (84) THE PEACE-LOVING POSTURE (*shānti priya-āsana*): brings all kinds of happiness.

* The meaning of this term is not known.

APPENDIX D

THE MAIN SANSKRIT TREATISES ON YOGA HATHA YOGA

THE DARSHANA UPANISHAD (*Sāma Veda*).

THE SHĀNDILYA UPANISHAD (*Atharva Veda*).

THE YOGA KUNDALI UPANISHAD (*Krishna Yajur-Veda*).

THE HATHA-YOGA PRADIPIKĀ, which comprises 393 couplets, is a technical treatise of the practical method of physico-mental training called Hatha-yoga. It was composed by Svātmānāma Yogindra at a very early date. The main commentary on it is the Jyotsnā of Brahmānanda.

THE GORAKSHA SAMHITĀ is a technical treatise on Hatha yoga by Gorakshā Nathā.

THE SHIVA SAMHITĀ is a technical treatise on Hatha yoga and Rāja-yoga.

THE GHERANDA SAMHITĀ contains the answers of the yogi Gheranda to the questions of the seeker Chandakāpāli, and is a general technical treatise on Hatha yoga.

YOGA DIPIKĀ of Nārāyaṇa.

THE YOGA PRADIPA.

THE PAVANA VIJAYASVARODAYA.

THE YOGA YAJNAVALKYA.

YOGI YAJNAVALKYA SAMHITĀ.

THE BHAKTI SĀGARA (in Hīndī) of Charana Dāsa.

THE ANUBHAVA PRAKĀSHA.

RĀJA YOGA

YOGA CHUDĀMANI UPANISHAD (*Sāma Veda*).

THE YOGA DARSHANA (the philosophy of re-integration) comprises the Yoga Sūtras (Aphorisms on Yoga) of Patanjali and the commentary of Vyāsa. Patanjali, the grammarian, celebrated for his "Great commentary" (Mahābhāṣya) on Pāṇini's Grammar is also the author of a famous work on medicine better known under the name of Charaka. The date of Patanjali is usually believed by modern scholarship to have been about the third century B.C., but many Hindus consider him to have lived much earlier and there are very strong arguments to support this view.

The Yoga Darshana comprises a series of about 200 aphorisms

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divided into four chapters. These aphorisms are in a very condensed form and require lengthy commentaries to elucidate them properly. The authority of the Commentary of Vyāsa, called *Sāṅkhya Pravachana*, is acknowledged by all. The lengthy gloss of Vāchaspati Mishra and the commentary of Bhoja clarify the difficulties found in Vyāsa's commentary.

THE ADVAYA TĀRAKA UPANISHAD (*Shukla Yajur-Veda*).

TRISHIKHI BRĀHMANA UPANISHAD (*Shukla Yajur-Veda*).

MANDALA BRĀHMANA UPANISHAD (*Shukla Yajur-Veda*).

AMRITA NĀDA UPANISHAD (*Krishna Yajur-Veda*).

AMRITA BINDU UPANISHAD (*Krishna Yajur-Veda*).

KSHURIKA UPANISHAD (*Krishna Yajur-Veda*).

TEJO BINDU UPANISHAD (*Krishna Yajur-Veda*).

DHYĀNA BINDU UPANISHAD (*Krishna Yajur-Veda*).

YOGA TATTVA UPANISHAD (*Krishna Yajur-Veda*).

YOGA SHIKHĀ UPANISHAD (*Krishna Yajur-Veda*).

THE SHRI JĀBĀLA UPANISHAD.

THE YOGA-SĀRA SANGRAHA (of *Vijñāna Bhikshu*) is mainly a compilation from older texts, but gives precious and extensive definitions of the terms used in Rāja yoga.

MANTRA YOGA

THE HAMSA UPANISHAD (*Shukla Yajur-Veda*).

THE BRAHMA VIDYĀ UPANISHAD (*Krishna Yajur-Veda*).

THE NĀDA BINDU UPANISHAD (*Rik Veda*).

THE PĀSHUPATA BRAHMA UPANISHAD (*Atharva Veda*).

THE MAHĀ VĀKYA UPANISHAD (*Atharva Veda*).

DIFFERENT ASPECTS OF YOGA

THE AKSHI UPANISHAD (*Krishna Yajur-Veda*) deals with Jñāna yoga.

THE VARĀHA UPANISHAD (*Krishna Yajur-Veda*) deals with Jñāna yoga.

THE BRIHAD ĀRANYAKA UPANISHAD partly deals with yoga.

THE SHAT CHAKRA-NIRUPANA and the PĀDUKĀ-PANCHAKA are tantrik texts dealing mainly with Laya-yoga, (edited with English translation in Arthur Avallon's "Serpent Power").

THE BHAGAVAD GĪTĀ deals essentially with Karma yoga.

THE 11TH PART OF THE BHĀGAVATA PURĀNA deals with different aspects of Karma, Bhakti and Rāja yoga.

MĀRKANDEYA PURĀNA, Chap. 39 to 42 deal mainly with Mantra yoga.

Yoga

NÂRADA PURÂNA Chap. 33 deals with Karma and Jnâna yoga, Chap. 34 with Bhakti yoga.

DEVĪ BHÂGAVATA PURÂNA (7, 35 and 11, 8) description of the chakras, etc.

LINGA PURÂNA (1, 75) describes chakras.

AGNI PURÂNA (Ch. 23) deals with Mantras and meditation on the centres.

SAURA PURÂNA (Ch. 12) deals with different aspects of yoga.

THE GAUDAPADA KÂRIKÂ in part deals with different aspects of yoga.

THE SHIVA SVARODAYA is a dialogue between Shiva and Pârvati which treats mostly of what is called the astrology of the micro-cosm (pinda Jyotisha) and predicts events through the study of the vital breath.

THE KURMA, MATSYA, GARUDA and NÂRADIYA PURÂNAS contain important passages relating to yoga.

THE MAHÂBHARÂTA has several passages dealing with different aspects of yoga.

THE JIVAN-MUKTI VIVEKA (of Vidyâranya) deals with the higher aspects of Râja yoga.

YOGA TARÂVALI.

AMANASKA KHANDA.

APPENDIX E

SANSKRIT TEXTS QUOTED

1. मानसमन्तु योगोऽस्ति न वैकान्त्यमवशतः ।
न चानिच्छाद्विच्छेदस्य आहत्यो नैव चार्जुन ॥
पुष्पाक्षरविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तसमाधौ योगस्य योगो भवति युक्ततः ॥
2. योगेन रक्षते यमो विद्या योगेन रक्षते ।
3. योगहीनं कथं ज्ञानं बोधद् भवतीदृशिर ! ।
4. ज्ञाननिष्ठो विरक्तो वा परमेशोऽपि निरोन्मिदः ।
किन्ना योगेन देशेऽपि न योगं लभते विरे ! ॥
5. योगेन योगज्ञानस्यो योगो योगात्यवर्तते ।
योग्यमयमनु योगेन स योगे रमते विरज् ॥
6. कुशलोऽसौ योगः,
7. योगः स्यादपि, न द्विविधः संवहारात्म्यज्ञानस्य
संवहाराद्यो पारमेन वपन्नेन इषिदान्यदेष्टे स्वीकृतस्य
वनसः सत्त्वबुद्ध्याविशिष्टमात्मना संयोगः । कर्मसंज्ञास्य
धर्मीकृतस्य वनसो निरविषयिच निरभ्युत्थानात्मकविदात्म-
यदेष्टे संयोगः ।
8. तत्र साम्यं दृष्टान्ते साक्षात्किमने ध्वेयवन्निश्चिते इति
संवहाराद्यो ध्वेयान्तरिकदृष्टिनिरोधविशेषः ।
तथा न ध्वेयसाक्षात्कारात्मकद्वितीयविरोधस्य संवहा-
तस्यम् ।
9. न चिन्तितसंवहारापदेर्विर्भावो भ्युत्पन्ना अप्यं दृष्टान-
तयोगः सर्वदृष्टनिरोधः । कदा संस्काराद्यप्येवं विषं
निष्ठिति, अन्यथा भ्युत्थानात्पुनरुत्पत्तेः ।
10. संयोगो योग इत्युक्तो जीवावधारणात्मको ।
11. सर्वचिन्ताविरत्याथो चिन्तितो योग इत्युक्तः ।
12. युक्तसमाधौ निश्चयमवधारयितुं तद्विषयदृष्टिनिरोधो योग
इति ।
13. योगाद्देहं ज्ञानवत्किमप्यिदं न योगछन्दो योगज्ञावप-
त्त्यान्मोज्ञानमन्त्रस्य गौत इति ।
14. मन्त्राविषयधर्मिष्ठस्य निद्रासूतस्य इति यन्मन्त्राविधि-
दृष्टस्य ।
15. तत्र मन्त्राभ्युत्थानागमाः यथास्ति ।
16. इन्द्रियद्वारा वा बुद्धेर्प्रेषायां हर्ता सा वत्सलं यथागम् ।
17. शिक्षयन्त्या हर्तात्पुनानं यथागम् ।
18. विषयवृत्तिमन्त्र निष्पन्नज्ञानं योगजन्यम् ।
19. निद्राज्ञानस्य 'दृष्टव्यमस्मात्सम्' इत्यादिस्त्वविशेषतुलना
सुशुप्तिर्यामीनः सुखादिविषयः ।
20. स्वयिषयसंस्कारावाद्यन्त्या हर्तिः ।
21. योगस्यः हृद कर्माणि सर्वं त्वक्त्या वनद्वय ।
मिदं पश्चिदयोः सयो युत्वा समर्थं योग उच्यते ॥
22. आत्मवत्तत्त्वाविशेषं निद्राया वा मनोवर्तिः ।
तस्यां अज्ञाति संयोगो योग इत्यपिरीयते ॥
23. मनोविषयमात्रमात्रमात्रमात्रमात्राद्वारमात्रमात्रमात्रमात्रमात्र-
ज्ञापज्ञानि ।
24. तदासात्प्रायेस्वरचित्तयानानि क्रियायोगः ।
25. अन्त्यासर्वैराग्यान्त्यां तथिरोधः ।
26. दिव्यरथोपमानाद्या ।
27. यद्वय योगस्य वै योगी सुशुभुरपिरीयते ।
28. यदा हि नेन्द्रियाण्येव न कर्मसंस्तुतमने ।
सर्वसंस्कारसंयोगो योगाकरानन्दोऽन्ये ॥
29. निरात्मनः यशान्तरस्य परमात्मा स्यादिति ।
श्रीयोगसुखदुःखेषु सदा ध्यानाध्यानयोः ॥
ज्ञानविज्ञानबुद्ध्यानां कृतयो विनिर्दिष्टाः ।
युक्त इत्युच्यते योगी सत्यतोऽप्यमहात्मनः ॥
30. यथा दीपो निधानस्यो नेष्टते सोऽपि सत्त्वा ।
योगिनो यवविषयस्य युक्तयो योगमात्मनः ॥
31. विविधसंज्ञाविक्रान्तु परं ज्ञानोपलब्धिमात्रम् ।
32. तत्र मन्त्रवर्ण्यवर्ण्येन विविधा योगाविष्कारितो-
मन्त्रज्ञानमन्त्रबुद्ध्यान्मन्त्रोपाकरद्वयाः ।

74. सन्धे दक्षिणमुखं तु गृहगर्भे निधोमयेत् ।
दक्षिणैर्ध्वं तथा सन्धे गच्छेत् शोणितं तथा ॥

75. वसार्धे चरणादन्तर् परस्परमधोमुखम् ।
स्वाध्यायिभ्यां दक्ष गता आन्तरि शिरो न्यसेत् ।
आसनोद्गमिद् शोक्तं भवेदनिजदीनम् ।
देहात्मनोत्तरार्धे पश्चिमोत्तरार्धेऽङ्गम् ॥
य वत्सदासनं धीर्ध्वं सन्धे साधयेत् सुधीः ।
बाहुः पश्चिमार्धेऽथ तत्र सञ्चरति युवम् ॥

76. शोचनीयं मरणेन न देवं यास्य भस्मयिष्यत् ।
येन शीघ्रं बलिनिर्वाहयेत् दुःखीकृतशक्तिम् ॥

77. बाधोपश्रितं कन्दारः सन्धे वदुर्ध्वं सिरेत् ।
समद्विचक्षितः काशो वजासनपिरीतम् ॥

78. बाधोपश्रितं तु पाणिभ्यां हस्तेष्वथ वजासवि ।
यदुत्तरार्धेऽङ्गं यदुत्तरार्धेऽङ्गं ॥

79. बाधोपश्रितं दक्षार्धे जालोपश्रितपाणिना ।
वायेन बाधोपश्रितं तु हस्तेन मत्स्यपीडकम् ॥

80. अश्वत्थं परा सम्पत्कान्त्यां हस्तपार्श्वयोः ।
दुर्ध्वं वाधोपश्रितं तु स्वाध्यायिता यदुत्तरम् ॥
सदृशोपश्रितं यदुत्तरार्धेऽङ्गं ॥

81. वजासनं सुसंस्थाप्य आदुर्ध्वं कुरी ॥
न्येधेयं ध्यायितोद्गच्छेत् ध्योपपन्नः क्षणकालम् ॥

82. कुण्डलासनवन्धरो दोर्मनो संवध्य कनकम् ।
मेते कुर्महेतुना पृथग्द्वयानुसन्धेम् ॥

83. एकं चरणाभ्यामप्युत्तरार्धे निधाय ।
आस्ये धर्म्मदेवोऽथ वीरासनमुदीरितम् ॥

84. येन येन वदोऽथ सुप्तं पादेषु जायते ।
तन्मुखासमेधितुल्यकलशकलमपाचयेत् ॥

85. अनेन विविधा शोभी बाधं साधयेत् सुधीः ।
देनेन काले व्याधिरास्य बाधुर्ध्वं सिद्धयति ॥
मुखासनमिदं शोक्तं सर्वदुःखमपशयन् ॥

86. शरभुलेन सरीसृपं मुद्राभ्यामुप यन्त्रितम् ।
सत्पादपान्तादुत्तरं कुर्यात् सुचारयेत् ॥
कल्पितोऽथ मूलनन्धो वजासनाश्रितः ॥

87. अतनवपादोऽनेन वदोऽथ विधायितम् ।
अन्धेनायेन सुप्तो योनिमुद्रा समिद्धयति ॥

88. वदुत्तरा गलशिरासालं हृदये चित्रकं न्यसेत् ।
सन्धौ कालम्बाः शोक्तो देवाधायि दुर्ध्वः ॥
वाधोपश्रितं यदुत्तरं मत्स्यकलपयुक्म् ।
पितृलोपश्रितं हृदये सन्धेऽथ विधाय ॥

89. अन्धेनायेन शीघ्रं सन्धे विधायि बुद्धिमान् ।
अमर्त्यं च सम्राज्यं योदेते ह्यवधयेत् ॥

90. नार्धेऽथ वदोऽथ सन्धे पश्चिमोत्तरार्धे ।
वदुत्तरार्धेऽथ सन्धे सन्धे ॥

91. सुमुद्रायां बाधोपश्रितो वदः ॥

92. अन्धेनायेन वदोऽथ वदोऽथ वदोऽथ ।
अन्धेनायेन वदोऽथ वदोऽथ वदोऽथ ॥

93. सुप्ता सुप्तमर्धेन वदा आगमि कृतकतो ।
वदा सञ्चरति पदानि विधायैः कृतकतो ॥
सम्बाहुः सर्ववधनेन योऽथ वदोऽथ वदोऽथ ।
अन्धेनायेन वदोऽथ वदोऽथ वदोऽथ ॥

94. अन्धेनायेन सरीसृपं पादभुलेन सादरम् ।
सुप्तमर्धेन वदोऽथ वदोऽथ वदोऽथ ॥
सन्धे वदोऽथ वदोऽथ वदोऽथ वदोऽथ ॥
नवद्वाराणि संयम्य चित्रकं हृदयोपरि ॥
चित्रं चित्रकं दत्ता वदोऽथ वदोऽथ ॥
वदोऽथ वदोऽथ वदोऽथ वदोऽथ ॥
वदोऽथ वदोऽथ वदोऽथ वदोऽथ ॥
वदोऽथ वदोऽथ वदोऽथ वदोऽथ ॥

95. अनेन विविधा शोभी वदोऽथ वदोऽथ वदोऽथ ।
सर्वोत्तरेन वदोऽथ वदोऽथ वदोऽथ ॥
वदोऽथ वदोऽथ वदोऽथ वदोऽथ ॥
वदोऽथ वदोऽथ वदोऽथ वदोऽथ ॥
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96. ततः वदोऽथ वदोऽथ वदोऽथ वदोऽथ ॥
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97. अनेन वदोऽथ वदोऽथ वदोऽथ वदोऽथ ॥
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98. वदोऽथ वदोऽथ वदोऽथ वदोऽथ ॥
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121. अन्धकारासिद्धिप्राप्तये भोगपुत्रोऽयं मानवः ।
सकलः साधितार्थेषु सिद्धौ भवति युजते ॥
122. तद्विद्योत्पत्तौ च पञ्चमेया वेदसो भवेत् ।
येन येन वक्ष्यते विन्दुं योगी वक्ष्यते ॥
123. दैवाचर्याय वेदंते वेदसं चन्द्रमौलीः ।
अमर्योक्तिर्यं बोधा लिङ्गनालेन गोपयेत् ॥
124. गते विन्दुं शक्यं योगी मन्येयमिन्द्रिया ।
सहस्रोक्तिर्यं बोधा सवेदमेषु गोपिता ॥
125. द्रव्यबोध्योक्तौ बो धो वक्ष्यादाह्वय वाचनम् ।
श्लोकं श्लोकं त्यजेन्मनुष्यं वाह्वय तत्तुम् ॥
मुक्त्यदिहभोगेन कथं यः समाचरेत् ।
विन्दुसिद्धिर्भवत्यस्य भवसिद्धिरपिवा ॥
126. आचारकथने मुमुक्षुं वातयेत्कुरुक्षेत्रे रथम् ।
अपानवायुनाऽऽप्य वक्ष्यादाह्वय इन्द्रियम् ॥
शक्तिप्राप्त्यमुदये सवेदशक्तिरपिवा ॥
127. एवं सज्जमान्ते यदा मये शीघ्रे वदा शीघ्रं व्रजति ।
शान्ते स्वेकस्मात्तुः ॥
128. योग्यविभक्त्या वेतिनीलिषो वाह्वय वक्ष्या ।
कपालवर्तित्वेयमिदं कर्माणि समाचरेत् ॥
129. अमन्त्रावर्तयेतेन तुन्दं सन्ध्यासमन्त्रः ।
न तौ सो धामवेदेना योनिः सिद्धिः वचयते ॥
130. अमन्त्रसमन्त्रोपनासमन्त्र-सन्ध्याविकान्द्रकरी सदैव ।
अवेद्योपायपरोपयोगे च इन्द्रिययोगीतिर्यं च नीतिः ॥
131. मानिद्वयकले पात्री न्यस्यलोलोकात्मना ।
आधाराद्वयं कृत्वा ध्यायन् विलसत्यं तत् ॥
132. मुक्त्यन्तरीक्षे वापि वक्ष्यविश्वकोट्याः ।
वर्तित्वमेकमेव ध्यायन् सकलात्मना ॥
133. अतुरङ्गजलिपन्नां हन्यपवदसायनम् ।
मुक्त्यदिहभोगेन निजं वक्ष्यं कर्तव्यम् ॥
युनः वक्ष्यादेष्वेकमुद्रितं योगिकम् तत् ॥
134. कामरसायलोलोका कथोपाय विज्ञातिः ।
योगिद्वयमेकमेव स्यात्तुः न संशयः ॥
135. कपालयोगिने वैर दिव्यरहितवर्तिका ।
अपूर्वसाधनयोगे वेतिराष्ट्र निमित्तं च ॥
136. निरीक्षितवक्ष्या मुक्त्यलस्य स्यादितः ।
अभुमन्त्रावर्तयेत्तु वाह्वयवक्ष्यं वक्ष्य ॥
137. योगेन वेद्योपायं वक्ष्यादौपाय वक्ष्यकम् ।
पन्नमन्त्रावर्तं योगं यथा वाह्वयवक्ष्यम् ॥
138. अवेद्योपेकी मुमुक्षु निरीपां तु वक्ष्यामि ।
140. वक्ष्यते हि मानिदे विने वेदं वरि नीति ।
वेति बुद्धिर्बो धारिते, योग न ध्यान करि ॥
141. अक्षयज्योत्स्नाकारणं तेनूरी यत्तुम् ॥
कपालवर्तित्वमेकमेव वक्ष्यादौपायवक्ष्योपाय ॥
142. सद्ध्या यागात्मने विप कुरुषाणः स्यादितः ।
सामाह्वयवर्तयेतेन दानैर्दानावर्तयेत् ॥
रत्नं वाह्वयि न्यस्य सन्ध्यावर्तयेति निराचयः ।
आह्वयवर्तिकाः विज्ञातिवर्तयेत्तुम् ॥
इती वक्ष्यादौपायना यागाध्यायं समाचरेत् ॥
143. अमिन्त्रं सति सन्ध्यावर्तयेतेन योगिनिच्छेदः स्यादायः ।
144. वाह्वयवर्तयेत्तुम् वाह्वयवर्तयेति वक्ष्यते ।
145. वाह्वयवर्तयेत्तुम् वाह्वयवर्तयेति वक्ष्यते ॥
सन्ध्यावर्तः वरं किञ्चित् वाह्वयवर्तयेति वक्ष्यते ॥
146. वाह्वयवर्तयेति योगिनिच्छेदं कर्तव्यं वक्ष्यादौपायं ।
वाह्वयवर्तयेति योगिनिच्छेदं कर्तव्यं वक्ष्यादौपायं ॥
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159. सद्यो हृत्करोरि मृषिते मान्वाकः कियते धृषे ।
अन्वात्मकाने वयमे कृषांन् क्षीरान्मयोन्नमन् ॥
160. ततः श्रीपते वक्राक्षराक्षम् । धारताम् च योग्याय वनसः ।
161. ततो न परं प्रणवाधाम् । ततो विमुद्दिपलायां दीपिषु ज्ञानस्य ।
162. पीता पीता पुनः पीता श्रीषा वदति श्रुतये ।
तथाप्य च पुनः पीता शुभर्जनं न विद्यते ॥
163. मन्दः संवापते देहे योगिवः कथमोद्यते ।
पदा संवापते स्वेदो वर्तते धारवेमुषीः ॥
अन्वाया विद्यते धाम्नुको प्रथित योगिनः ।
164. द्वितीये हि यत्वेत्तु कथो वार्दो कथमे यतः ।
ततोऽपि कतरान्वाधाम्नाये चरमाधकः ॥
165. योगी प्रज्ञावन्मयोऽपि शुभमन्त्रस्य वसते ।
वायुविद्विष्मदा ह्येषा संसारज्वालान्महिनी ॥
166. मयिपदासमयोगे चित्तस्थानुकार कर्षन्दिक्षाला कथाहारः ।
167. शब्दादिमनुष्यानि विमुक्तानि योगविद् ।
कृषाक्षिणानुक्रमेण मन्त्राधारपराधकः ॥
अथवा वरदा तेन जायते चित्तज्वालाम् ।
निद्रासाधपथपर्यन्ते योगी योगमाधकः ॥
168. तानि सर्वानि संगम्य युक्त ध्यासीत प्रत्यक्षः ।
यमे हि यन्नेदिदाणि तस्य वक्रा मतिहिता ॥
169. देशधन्विष्यत्स्य कारता ।
170. तत्र यन्नेकजालना व्याप्य ।
171. स्थूलसूक्ष्मपरिचयेन ध्यान्तु द्विविधं यत्वेत् ।
सूक्ष्मं मन्त्रमपि देहे सूक्ष्मं चिदाचिन्मन्त्रम् ॥
अथवा होहस्वापि कर्षे यत् तत्र स्थूलविषयम् ।
सूक्ष्मञ्च वक्रते कर्षे परं ज्ञानमपि स्थूलम् ॥
सूक्ष्मध्यानं योऽक्षयि कदाचित्च हि ज्ञापये ।
स्थूलध्याने योऽक्षयि कृत्वा क्षोण्यसाधुधाम् ॥
172. ध्यान्तु द्विविधं योगं सकलमप्येदेनः ।
अथवा तत्र यत् ध्यान्मन्त्रावन्मन्त्रमप्येदेनम् ॥
अथवा सर्वतो ध्यान्मन्त्रमपि विचरितम् ।
अथवा योगविद्येनैव कृत्वा वैदुष्यमाधिनः ॥
वयमे धारतायोगी श्रीधरं स्वाध्यायिभिरने ।
सूक्ष्मध्याने होहसाधु स्थूलध्याने तदापि ते ॥
173. द्वितीये विमुक्ताधरं चित्तस्थवक्राक्षम् ।
सर्वमज्ञानसा देव्या निम्नवाङ्मोषिणम् ॥
यं शिवं हृदि ध्यान्ता विषमोन्मत्तज्वालम् ।
वक्राक्षधन्मन्त्रमप्येदेनैव तेषां ।
सूक्ष्मसूक्ष्मपरिचयेन सकलमप्येदेनैव
विमुक्तिमृगमप्येदेन विदितपञ्चमपि तथा ।
सर्वमपिद्विद्वेनैव समविष्ठावृत्तध्यानाय
174. शिवाय विविदेदेनैव वक्राक्षमि चित्तस्थम् ॥
युक्तध्यान्मन्त्रमप्येदेन तदापि विदितपञ्चमप्येदेन तु ।
कल्पयेत्तु मुनिः शिवायि योगमप्येदेनैव तेषां ।
रक्तमप्येदेनैव मुनिः शिवायि योगमप्येदेनैव तेषां ।
इत्येवमप्येदेनैव मुनिः शिवायि योगमप्येदेनैव तेषां ॥
175. सर्वमप्येदेनैव मुनिः शिवायि योगमप्येदेनैव तेषां ।
176. 'यन्मन्त्र' शब्द का साधारणतः जिन कार्य के बर्णन होता है वह कथल वरिष्ठिष्य मन्त्र है । अथवा जिन नदी 'यन्मन्त्र' का कारण नहीं है । अथवा ही पूर्ण-तन्त्र ज्ञान का लाभ का दृक्मात्र ज्ञान है । अथवा और अन्तर्गत इस ध्यान्त्र का वर्णन नहीं है, वह लोका-लोकादयो है ।
177. विद्यते हृदयस्थानि विद्वदने सत्यमज्ञातः ।
अथवा 'यन्मन्त्र' शब्द का साधारणतः जिन कार्य के बर्णन होता है वह कथल वरिष्ठिष्य मन्त्र है । अथवा जिन नदी 'यन्मन्त्र' का कारण नहीं है । अथवा ही पूर्ण-तन्त्र ज्ञान का लाभ का दृक्मात्र ज्ञान है । अथवा और अन्तर्गत इस ध्यान्त्र का वर्णन नहीं है, वह लोका-लोकादयो है ।
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अथवा 'यन्मन्त्र' शब्द का साधारणतः जिन कार्य के बर्णन होता है वह कथल वरिष्ठिष्य मन्त्र है । अथवा जिन नदी 'यन्मन्त्र' का कारण नहीं है । अथवा ही पूर्ण-तन्त्र ज्ञान का लाभ का दृक्मात्र ज्ञान है । अथवा और अन्तर्गत इस ध्यान्त्र का वर्णन नहीं है, वह लोका-लोकादयो है ।
181. विद्यते हृदयस्थानि विद्वदने सत्यमज्ञातः ।
अथवा 'यन्मन्त्र' शब्द का साधारणतः जिन कार्य के बर्णन होता है वह कथल वरिष्ठिष्य मन्त्र है । अथवा जिन नदी 'यन्मन्त्र' का कारण नहीं है । अथवा ही पूर्ण-तन्त्र ज्ञान का लाभ का दृक्मात्र ज्ञान है । अथवा और अन्तर्गत इस ध्यान्त्र का वर्णन नहीं है, वह लोका-लोकादयो है ।
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183. विद्यते हृदयस्थानि विद्वदने सत्यमज्ञातः ।
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अथवा 'यन्मन्त्र' शब्द का साधारणतः जिन कार्य के बर्णन होता है वह कथल वरिष्ठिष्य मन्त्र है । अथवा जिन नदी 'यन्मन्त्र' का कारण नहीं है । अथवा ही पूर्ण-तन्त्र ज्ञान का लाभ का दृक्मात्र ज्ञान है । अथवा और अन्तर्गत इस ध्यान्त्र का वर्णन नहीं है, वह लोका-लोकादयो है ।
185. विद्यते हृदयस्थानि विद्वदने सत्यमज्ञातः ।
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187. विद्यते हृदयस्थानि विद्वदने सत्यमज्ञातः ।
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189. सर्वस्वमुदासीनभावमात्मन्युचयम् ।
 190. सिद्धये सर्वस्वमिदं विद्याविद्यामगदयम् ।
 कस्मिन्सिद्धिं देवाः सिद्धावतिष्ठदालनमुच्यते ॥
 191. वन्युत्तं सर्वलोकाणां वन्युत्तं विपवन्धनेम् ।
 कुलवन्धः सदा सेव्यो योगयोगी जगदादिनाम् ॥
 192. यज्ञानां मयतां विद्यान्तये जगति लोपते ।
 योगेनैव प्रमानमनुष्ठानं शुद्धजगत् ॥
 193. इति ज्ञानमयी कृता परद्वेषे जगत्पथं जगत् ।
 सा इति परमोदारा न नारायणलोकिकी ॥
 194. इन्द्रजित्तरपानां विरागो यव ई जनेम् ।
 इन्द्रिजित्तरपानां न नारायणलोकिकी ॥
 195. पिशादिसर्वजनेषु जगत्पथेनैव पावनाम् ।
 विरागः सर्वज्ञानां पाशापाशः स जगत्पथे ॥
 196. जगत्पथेनैव विद्या भवतिः साक्षात्पथः ।
 197. निवेदनं यजमन्य रेषकात्मनः सपीरितः ।
 जगत्पथेनैव या इतिः पूर्यो वायुमयम् ॥
 जगत्पथेनैव यजमन्य रेषकात्मनः सपीरितः ।
 जगत्पथेनैव या इतिः पूर्यो वायुमयम् ॥
 198. विषयेष्वान्यथा दृष्टा मनसधिरुज्ज्वलम् ।
 मयाहारः स विषयेष्वान्यथा दृष्टा ॥
 199. चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 200. यज सर्वमयी पाति जगत्पथेनैव दर्शनाम् ।
 यजमना पातयति चैव पातना सा जगत्पथः ॥
 201. चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 202. जगत्पथेनैव सद्गुरुना निरात्मन्यया विद्यतिः ।
 प्यान्युष्ठानेन निरात्मनः पापानन्ददायकः ॥
 203. योगेन चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 204. चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 205. प्यान्युष्ठानेन निरात्मनः पापानन्ददायकः ॥
 206. योगेन चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 207. जगत्पथेनैव सद्गुरुना निरात्मन्यया विद्यतिः ।
 प्यान्युष्ठानेन निरात्मनः पापानन्ददायकः ॥
 208. योगेन चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 209. जगत्पथेनैव सद्गुरुना निरात्मन्यया विद्यतिः ।
 प्यान्युष्ठानेन निरात्मनः पापानन्ददायकः ॥
 210. योगेन चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 211. जगत्पथेनैव सद्गुरुना निरात्मन्यया विद्यतिः ।
 प्यान्युष्ठानेन निरात्मनः पापानन्ददायकः ॥
 212. योगेन चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 213. जगत्पथेनैव सद्गुरुना निरात्मन्यया विद्यतिः ।
 प्यान्युष्ठानेन निरात्मनः पापानन्ददायकः ॥
 214. योगेन चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 215. जगत्पथेनैव सद्गुरुना निरात्मन्यया विद्यतिः ।
 प्यान्युष्ठानेन निरात्मनः पापानन्ददायकः ॥
 216. योगेन चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 217. जगत्पथेनैव सद्गुरुना निरात्मन्यया विद्यतिः ।
 प्यान्युष्ठानेन निरात्मनः पापानन्ददायकः ॥
 218. योगेन चित्तमयानुष्ठानायाः मयाहारस्तु जगत्पथः ।
 219. जगत्पथेनैव सद्गुरुना निरात्मन्यया विद्यतिः ।
 प्यान्युष्ठानेन निरात्मनः पापानन्ददायकः ॥

220. किदात्मनश्चिरो योगो दुर्लभो धन्याय वैश्वधीम् ।
मुमुक्षुर्वादिभ्यो कर्मो नादमन्तरेण सदा ॥
अन्यस्ययानो नादोऽनं वाङ्मयाश्रये प्रविष्टः ।
एवाङ्मयस्यचित्तं किन्ता तूर्णपरं वनेषु ॥
भूयते इयानाभ्यामे नादो नानाविधो यथा ॥
वचनानवतयाभ्यामे भूयते शून्यवस्तुतया ॥
आदौ क्लेशविमोक्षप्रेरितैरितर्कजननः ।
करो मर्त्यकन्दामो मन्त्रावाहलभनया ॥
कन्ते तु विद्वितीनसपीपाशमनित्यतः ।
इति नानाविधा नादाः भूयन्ते शून्य शून्यतः ॥
यति भूयमाणे तु यथानेपादिकल्पनैः ।
नर हृद्ये शून्यतरं नादमेव वाङ्मये ॥
धनदुःखस्य वा हृद्ये शून्यहृद्यस्य वा यने ।
रसपाशमपि मित्रं मनो नान्यत्र नाशयेत् ॥
यत्र हृद्यपि वा नादे तजपति मयं सदा ॥
यत्र तत्र दिव्यो भूयो तेव मार्गं वितीरये ॥
विमृश्य सकलं वाङ्मो नादे हृद्याम्बुधन्यतः ।
एवोभूयान सप्रसादिदाकादे वितीरये ॥
वदात्मनश्चिरो भूयो सदाऽन्यामेव संयमी ।
अन्यनोकार्थं लपो नादेषाववापेक्षे ॥
मर्त्यचित्तां सनुत्तम्य सर्वेष्वहोविश्रितः ।
आदनेवाहुकन्दप्रासादे चित्तं वितीरये ॥
221. नाभ्याभादो भवेत् पशुस्य वाङ्मो मन्त्रमेव ।
स्वपमुत्पत्तये नादो नादो दुःखित्तया ॥
222. अनात्मन (नादस्य) तस्य कन्दस्य चो ध्वनिः ।
ध्वनेरन्तेनं त्योतिवचोविरन्तरेण सदा ॥
223. यत्र परमं चान्द्राभानं विद्यानन्दं निरञ्जयम् ।
यथैवं स भाषोपी वाचिणः शास्त्रेभ्यः ॥
ये चान्ते योनिर्न योगाः भूयन्ते अन्तर्गतरे ।
सर्वे ते जगद्योगस्य कलां नादनि योऽद्वीम् ॥
यत्र साक्षात् परममिति विद्वत्ता विरम्यीश्वरम् ।
सर्वेषां च योगानां तु योगः परमो यतः ॥
224. एतस्मिन्वाङ्मये कृत्वा मुच्ये कस्तुरमिति ।
सुखं संदृश्य धमेत प्रानेयतस्तथापरे ॥
225. निरात्मनं प्रवेक्ष्योयं ज्ञाता वैराग्यमुक्तिः ।
निरात्मनं यतः कृत्वा न विविचिन्तयेत्सुखी ॥
226. एतद्विद्यानाम्यासिद्धिर्नान्येव स संशयः ।
अविहीनं यतः कृत्वा पूर्णकर्म सर्वं भवेत् ॥
227. साधयेत्सर्वं यो वै स योगी विपश्चरुः ।
अहं साध न कोऽन्यस्मिन् सर्वदाऽन्यैरि विचरे ॥
228. यो यथा कस्य वा योगे ह्ये पर्येकदा हि सः ।
एतत्करोति यो नित्यं स मुच्ये नाद संशयः ॥
स एव योगी ब्रह्मकः सर्वलोकेषु सुविदः ॥
229. सर्ववर्तीति ध्यात्वा जीवात्मपरमात्मनोः ।
अहं तमेवदुष्यं त्यक्त्वा साधनं विचिन्तयेत् ॥

अभावाभावादात्मनो यत्र सर्वं वितीरये ।
तद् योग्यावपेक्षोपी सर्वसङ्गतिरहितः ॥

230. न भेदः क्षिपयोगस्य राजयोगस्य तावतः ।
क्षिपार्थिनो तयाऽन्येष्वुक्तो मुच्येः पञ्चदश ॥
231. यक्षिपयोगस्योऽद्वैततया क्षिपरात्मनश्च ।
तस्यान्तर्गतिविशेषः क्षिपयोगस्तु केवलम् ॥
232. ज्ञानं क्षिपस्यं यक्षिः ईशोऽयानं क्षिपयोगम् ।
क्षिपस्यं क्षिपयोगे क्षिपयोगो हि यथावा ॥
233. क्षिपार्थनविहीनो यः यमुच्ये न संशयः ।
स तु संसारचक्रोन्मिषमस्य परितरे ॥
234. अन्तर्गती यक्षिर्गती द्वितीयं यक्षिपार्थनम् ।
मुच्यते यान्यन्तरी यथा सा न यक्षिपार्थनादिना ॥
235. योऽहं क्षिपयोगस्य यक्षिर्गतिः पञ्चदश ।
यान्यः क्षिपयोगेन क्षिपं यतिर्येवमेव ॥
236. यक्षिपयोगस्य यक्षिर्गतिः योऽहं यक्षिपार्थनम् ।
अन्य मुमुक्षु यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
237. यक्षिर्गतिर्गतिर्योऽहं यक्षिपार्थनम् ।
यक्षिर्गतिं यक्षिपार्थनम् यक्षिपार्थनम् ॥
238. यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ।
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
239. यक्षिर्गतिर्गतिर्योऽहं यक्षिपार्थनम् ।
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
240. यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ।
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
241. यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ।
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
242. यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ।
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
243. यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ।
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
244. यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ।
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
245. यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ।
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
246. यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ।
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥
247. यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ।
यक्षिपार्थनम् यक्षिर्गतिं योऽहं यक्षिपार्थनम् ॥

सत्तापत्तिवदुर्गो म्यात्तुनक्तिव वज्रयो ॥
वदार्थाभक्तनी यत्तु मंभुमी चाव तुयगा ।

२४४. किंवा मिन्यवस्तुनिवेशादिद्वारा करा कलापसमाविषये
योत्तेज्या शुभेच्छा ।

३४३. शुद्धमृत्युर्वेदान्तवाच्यनिषारात्सहस्रकालादवनात्निर्या
तनिः शुचिमायगा ।

५२०. विदिष्यामयाभ्यानेन वनेन भूकाष्ठतया सुदमन्नुप्राण-
सोम्याना भवमानया ।

४५१. अन्विष्यन्त्याश्रये आर्वाण्यदुनयोर्यथाशास्त्रं सम्यगने; न
य आनयन्त्याश्रये ।

252. ज्ञानभूमिकात्वं तु ज्ञानैतत्कर्माद्यनधिकारित्वे सति
ज्ञानस्यैवाधिकारित्वात् ।

१५१. निर्विकल्पकब्रह्मात्मैक्यमाश्रितः। ८. सत्त्वावर्तिः।

254. शविष्ठन्यकसमाधन्यामेन निष्टे दशमि निर्विकल्पक
समाधन्यभाष्यमिति:

३६५. क्षम्यायनभार्या बोगी स्वयमेव गनुमिहते ।

256. असंसात्कृत्युपिकान्यामनात्वात्स्वित्त्वं वपञ्चापरिस्फुट्य-
वत्त्वा पदाभाभावात् ।

३६७. अमरावतकम्पादयो वरदकान्तैः शोभी भ्युत्तिष्ठते ।

७५३. ब्रह्मसामान्यस्य पुनः प्रधानांशपरिष्कृतिस्तुतीया ।

२३३. अस्यामवसदाधो बाँगी न स्वतो वापि वाक्पोषमवन्नेन
पुनित्तुने केवलं शरीरदूत एव भवति ।

260. यथार्थत्वमेव पूजा न करने से कोई किसी विनयपूर्ण
पूजाप्राप्त लाभ नहीं कर सकता । वैज्ञानिक पूजा करते
हैं, धार्मिक पूजा करते हैं । किसी पूजा करते हैं और
एक क्षण में कहा जाय तो विनय-मग्न पूजा करता है ।
—विनय हृदय में पूजा भूमि नहीं होते, वह हृदय
भरता है ।

261. वनकरोपि वदन्वाहि वज्रतुषाणि इडाणि वत् ।
वत्तपम्पणि कौन्तेय तन्मन्त्रं वदन्वाहि ॥

262. नाहं वेदेनैव तपसा न तस्मिन् न योगसा ।
शुभं स्वर्गिणो ह्यप्युत्तमानां वा यथा ॥
यन्मया ज्ञानसंयुता शुभं कर्मस्वर्गिणोऽर्जुन ।
ज्ञानं ह्यथ न तस्मिन् वेदेनैव वा यतय ॥

261. सुहृत्पुत्रौ वृद्धौ परः स नैकतमव्ययः ।

264. तद्विनिर्भयकरीव ।

26.5. सम्प्रत्ययविशेषाधिकरणे "पारम्पर्येण" नामान्यम् ।

३३६ अविष्कृतावादाणि तन्मालोचयद् ।

३३७. सम्प्रदायानां मौलिक्यं यन्तौ ।

२६८. अतिरेचैर्न मयति मन्त्रिषुः पुण्यः ।

209. मां च बोध्यविनाशेण भक्तिसौम्येन संयते ।
यः पुरातन् मनसोत्थैतान् तद्वत्प्रयाप्य कल्पते ॥

270. अथचतुः शब्दप्रत्यया न शेषति न वाक्येति
समः सर्वेषु प्रत्येषु वदन्ति ज्ञानेन पराप्तः ॥

२७२ मध्याग्निः सुमहदाग्निः कर्तुःशेषांसि मत्स्यमानः

अविहः कर्त्तव्ययोगे सत्त्वात् भावसंग्रहम् ।

३७३. नाहं क्त्वापि वैकुण्ठे रागिनां हृदयेऽपि वा ।

४२४. अन्वयविज्ञाः सादृशं यो यो स्मरन्ति जिन्यशः ।

तस्याहं शुलभः पापं नित्यमुत्तमं योगिनः ॥

मयः शिखोन्मन्त्रद्वयेनो सती यथा यथावदुक्तं

[illegible]

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५७९. वागदन्तः स्मार्तभक्त्यै विर्भावयौगवहं तस्मिन् ।

॥ श्रीगणेशाय नमः ॥

माषानि सुन्यन्तः पशुभिरुपभुज्यन्ते यवानि तृणैः

भूतानि भगवन्मात्मन्येव यावत्ततोत्तमः ॥

२२१. सव्यं ब्रह्मण्यथाभ्यासं सव्यं ब्रह्मण्यथाभ्यासं ।
 ईशते सौम्यपुत्राभ्यासं सव्यं सव्यं सव्यं ।

॥ अथ दर्शयामि त्वं नाम दुर्दृशः सर्वयोगिविः ।
योगिनो निश्चयान् कस्माद्भवेत्तदुद्धरणम् ॥

281. ये हि संसर्गोऽनाद्योना दुस्त्वपेक्षेण एव ते ।

॥ आचार्यो वैशम्पयनो विष्णुपत्नी विवस्वतः ।

गुरुयविवसवापुनलः पुनपुनो विभोपलः ।

302. व्याधिरासकसंशयकादास्यविद्यमानिर्गोचरानाम्ब-
धुमिच्छानेर्धिव्यवनाभि विभक्तिवैधानोऽन्तराधाः ।
303. दुःखदोर्मनराज्ञेयमथवासायकायासा विधेयसहजः ।
304. नासिद्धीन्वेतासा न्यन्ति इदं वाचयः ।
एकदन्तराज्यासायाचको विविधं वनः ॥
305. साधो कर्म तथा नीलं ज्ञानं सार्धं वदुः ।
वदुः कर्मसं वागः स्थानं तस्यविशेषम् ॥
उपेयं तिस्रं जगत्त्रयं पार्थकायनार्थम् ।
उपसायमसायम् बोधम् साधनीयम् ॥
सौतज्ज्वालिनेकायं वदुःसायं विनाशितम् ।
करीष भोजनं योगी त्यजेद्वैतानि निधितम् ॥
306. देवपुत्रे शिविन्ध्यायं गङ्गासन्धनम् ।
विद्योतां द्विपदास्यपुत्रम् चतुष्पदाम् ॥
इत्थं विशङ्कानां तु वदथं सर्वकल्पनाम् ।
अथाथं स्वेदनां तु ताम्रम् दीपवदुज्ज्वलम् ॥
307. कर्म वेदादयो नाथेः कन्दर्पोनि लघासदम् ॥
308. कन्दस्यानं चतुष्पादां देवपुत्रं महापुत्रम् ।
चतुःस्तुलकायै चतुःस्तुलकायनम् ॥
अपराहृति विरथां च द्विजानां च चतुष्पदाम् ।
तुन्द्यपथं तदितुं दे तन्मन्त्रं नातिरिच्यते ॥
309. त्वं चर्चं द्वावशरं मेतु निभारादिमूर्तः ।
अहं त्वं शिवतमसं ज्ञापयामि लघायथा ॥
अरेतुं जगते जीवः कर्मण द्विजगणम् ।
अनुपज्ञास्यस्या तथा अर्चति सुविधा ॥
साक्षाद्विभक्तयानि लोचनेन विना नरि ।
310. नाभिर्गो वृषहरेन वयोपलभि कन्दुकः ।
वाताशानसमासिद्धस्या सोमे च विद्युति ॥
वाताशानसो सोमेऽप्यर्चयेत् च योषति ।
वायवसिलवागोऽन्तो नमस्तुताय दायने ॥
311. वक्षोर्ध्वे वृषहरी स्थानं नाभेर्ध्वेऽप्यर्चयेत् ।
अनुपज्ञास्यथा सा वाताय वृषहरी वृषा ॥
यथावायुमन्तरं जगत्त्रयं च निभयः ।
वतिः कन्दर्पायै तु निभयै भद्रा शिवा ॥
हृन्नेन सपानेन सपानेन सपानेन ।
योगाकालेन सपाना साधिका योषिता सती ॥
सुतिता वृषाकाये नायका योषिता ॥
312. सुता नागोऽथ वृषा वृषहरी यथा तथा ।
अदितुं नाभेर्ध्वेऽप्यर्चयेत् वायवे चोक्तम् ॥
313. त्रेधा अदितुं विष्णोर्ध्वेऽप्यर्चयेत् ।
सर्वं रजस्तमसं विष्णवेऽप्यर्चयेत् ॥
314. त्वं चतुःस्तुल्यं वायवेऽप्यर्चयेत् ।
अनुपज्ञास्यथा योगे वृषाकायवृषा ॥
315. चतुष्पदायै वक्षोऽप्यर्चयेत् ।
अनुपज्ञास्यथा योगे वृषाकायवृषा ॥
316. वदुः कर्मसं वागः स्थानं तस्यविशेषम् ॥
उपेयं तिस्रं जगत्त्रयं पार्थकायनार्थम् ।
उपसायमसायम् बोधम् साधनीयम् ॥
सौतज्ज्वालिनेकायं वदुःसायं विनाशितम् ।
करीष भोजनं योगी त्यजेद्वैतानि निधितम् ॥
317. देवपुत्रे शिविन्ध्यायं गङ्गासन्धनम् ।
विद्योतां द्विपदास्यपुत्रम् चतुष्पदाम् ॥
इत्थं विशङ्कानां तु वदथं सर्वकल्पनाम् ।
अथाथं स्वेदनां तु ताम्रम् दीपवदुज्ज्वलम् ॥
318. नाभेर्ध्वे वृषहरी स्थानं नाभेर्ध्वेऽप्यर्चयेत् ।
अनुपज्ञास्यथा योगे वृषाकायवृषा ॥
319. वक्षोर्ध्वे वृषहरी स्थानं नाभेर्ध्वेऽप्यर्चयेत् ।
अनुपज्ञास्यथा योगे वृषाकायवृषा ॥
320. वाताशानं सपानं वृषाकायवृषा ॥
वाताशानं सपानं वृषाकायवृषा ॥
321. वाताशानं सपानं वृषाकायवृषा ॥
वाताशानं सपानं वृषाकायवृषा ॥

- वह्नादिभिर्यो न्यायः कुर्याद्विनादिनिधीयते ।
 कुक्कुरः श्वयोः कयो दयो विनादिकर्मकम् ॥
 दूतावापय कोवादि यन्त्रेण वदाहृतः ॥
322. अथ वस्तुनिष्ठं यजमानं वाक्यादीनामनुष्ठानम् ।
 रक्तकलो वसिष्ठस्तथा वाक्यादयः कर्माणि ॥
 अनामस्तथा श्वेते तु ह्यनुष्ठानसम्पदः ।
 मनावस्तु इत्येवमेव गोभीरप्यसम्पदः ।
 अथाप्यहं वदाम्येव यजमानो वसिष्ठसम्पदः ॥
323. अथाप्यहं वदामि योनिर्वाक्यं कन्दरः ।
 परिच्छिन्नं वदितान्तरवस्तुवर्गं चतुर्दशम् ॥
324. श्रीः ।
325. वृत्तादिषु वस्तुवर्गं स्वयम्भुविष्टसङ्गम् ।
 द्विरपयो यत्र सिद्धोऽस्ति वाक्यो यत्र देवता ॥
 तत्रावप्यथा योनिस्तत्र वृत्तद्वितीयो विना ।
 तस्या ऊर्ध्वं स्फुरत्येवः श्वयोऽथ मयसम् ॥
 यः करोति सदा यजानं वृत्तापारे विचक्षणः ।
 तस्य वृत्तापारे सिद्धिर्भूतिप्राप्तकर्मकं वै ॥
326. द्वितीयस्तु श्वयोः यः सिद्धयुते स्वर्गसिद्धम् ।
 वादितानं यः वस्तुनिष्ठं परिवाप्यवस्तुसम् ॥
 स्वाधिष्ठानानि च तत्तु वस्तुनिष्ठं कर्मकम् ।
 वाक्यामयो यत्र सिद्धोऽस्ति देवो यथास्ति वाक्यो ॥
327. द्वितीयं वस्तुनिष्ठं वाक्यं वसिष्ठसम्पदम् ।
 दशावप्यदिष्टानामर्थं योनिं देवसम्पदम् ॥
 वदाहृतो यत्र सिद्धोऽस्ति सर्वसम्पददायकः ।
 सङ्ख्या वाक्योऽस्ति वाक्यो देवो वाक्यसिद्धिः ॥
328. यस्मिन् यजानं सदा योनी करोति वसिष्ठम् ।
 तस्य वाक्यादिभिः स्वाधिष्ठानानुष्ठानम् ॥
 ईश्वरं यः यन्त्रोक्तं दूतावप्यनुष्ठानम् ।
 वाक्याप्य वस्तुनिष्ठं वादि यद्विज्ञेयसम् ॥
 वाक्यावप्यदिष्टानां सिद्धानां दूतावप्येव ।
 वाक्योदयानं वादि निधीयते दूतावप्येव ॥
329. इदमेवार्थं नाथ वस्तुनिष्ठं वस्तुनिष्ठम् ।
 वादितानां सर्वसम्पदं द्वादशावप्यनुष्ठानम् ॥
 अविज्ञेयं वाक्यादीनां वदाहृतानां वदितम् ॥
330. वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्य स्वाधिष्ठानां द्वादशावप्यनुष्ठानम् ॥
331. सिद्धः पितामहो यजमानो वाक्यो यत्र देवता ।
 वसिष्ठस्तथा यजमानो वृत्तावप्येव करोति यः ॥
 वस्तुनिष्ठं तस्य वाक्या दी वाक्यादीनि द्वाविंशतिः ।
332. ज्ञानं वाक्यनिष्ठं तस्य विद्यावप्यनुष्ठानम् ।
 वस्तुनिष्ठं तस्यः स्वर्गकथा सप्तमं वस्तुनिष्ठम् ॥
333. वाक्यो यजमानं तस्य वाक्यादिभिः कर्माणि ॥
 अनादिर्वाक्यादिभिः वाक्यादिभिः कर्माणि ॥
334. वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
335. वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
336. इह यजमाने कर्मकं योनी वदा कर्मकयो वस्तुनिष्ठम् ।
 सदा तस्यैव वस्तुनिष्ठं कर्मकं तस्य वस्तुनिष्ठम् ॥
337. वस्तुनिष्ठं कर्मकं वस्तुनिष्ठं वस्तुनिष्ठं कर्मकम् ।
 यजमानो वस्तुनिष्ठं कर्मकं वस्तुनिष्ठं कर्मकम् ॥
338. अथाप्यहं वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
339. अथाप्यहं वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
340. यः करोति सदा यजमानावप्यनुष्ठानं योनिम् ।
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 इह यजमाने कर्मकं योनी वदा कर्मकयो वस्तुनिष्ठम् ।
 सदा तस्यैव वस्तुनिष्ठं कर्मकं तस्य वस्तुनिष्ठम् ॥
341. वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
342. वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
343. अथ ऊर्ध्वं वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
344. वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
345. वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥
 वस्तुनिष्ठं कर्मकं देवो वाक्यादिभिः कर्माणि ॥

Sanskrit Texts Quoted

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| <p>346. अथ उपर्व दिव्यवर्षं संस्कारं सरोजम् ।
 अस्मान्नामभ्यन्तरं देहम् वादे निष्ठति मुक्तिदम् ॥
 कैलासो नाथ सर्वेश्वरं धरोऽसौ चतुर्भुजः ।
 अङ्गनामधोऽविनाशो न सत्त्वद्विभक्तिजः ॥</p> | <p>349. निम्नाङ्गुलेऽशने जगद्विभारतो भवेत् ।
 तदा चित्तवलाभ्यर्थं धीमनो भवति ध्रुवम् ॥</p> |
| <p>347. अथाने परे ईशानियामधुने कैलासजगदीशे निरुहन्ताः ।
 धीमनो हृत्पदाधिरूपः प्रपदाधिरूपः सौम्यः सन्तुष्टः ॥</p> | <p>350. तस्माद्भिलासोद्वेगं विवेकागो विजलात् ।
 हृत्पदं नृपं विधासु कुलं जिला सरोजम् ॥
 अथ हृत्पदलिनीं हृत्पदलिनीं वादि कुलानिवा ।
 तदा कतुर्विधा दृष्टिर्लोचने वरमानि ॥</p> |
| <p>348. चित्तवर्षदः लोनाऽनुकालमे वरमेवरे ।
 तदा सत्त्वविभाजयेव धीमनो विजलतो भवेत् ॥</p> | <p>351. आद्यवर्षेऽथ कवलावराजवलाजमोदनतेशानि ।
 352. वा देवी सर्वभूतेषु इत्याकारेण संस्मिता ।</p> |

समाप्तः

THE END



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